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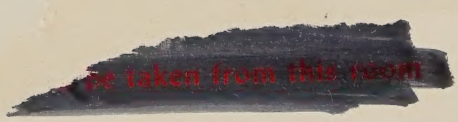

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THE ENTRANCE OF CHRIST INTO JERUSALEM.

From the Painting by B. Plockhorst.

JESUS CHRIST

8

OUR SAVIOUR'S PERSON, MISSION, AND SPIRIT

FROM THE FRENCH OF THE

REVEREND FATHER DIDON, O. P.

EDITED BY

RIGHT REVEREND BERNARD O'REILLY, D. D.; D. LIT. (LAVAL)

DOMESTIC PRELATE OF HIS HOLINESS

WITH AN INTRODUCTION BY

HIS EMINENCE JAMES, CARDINAL GIBBONS

ARCHBISHOP OF BALTIMORE

WITH MANY ILLUSTRATIONS

VOL. II

NEW YORK
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1891

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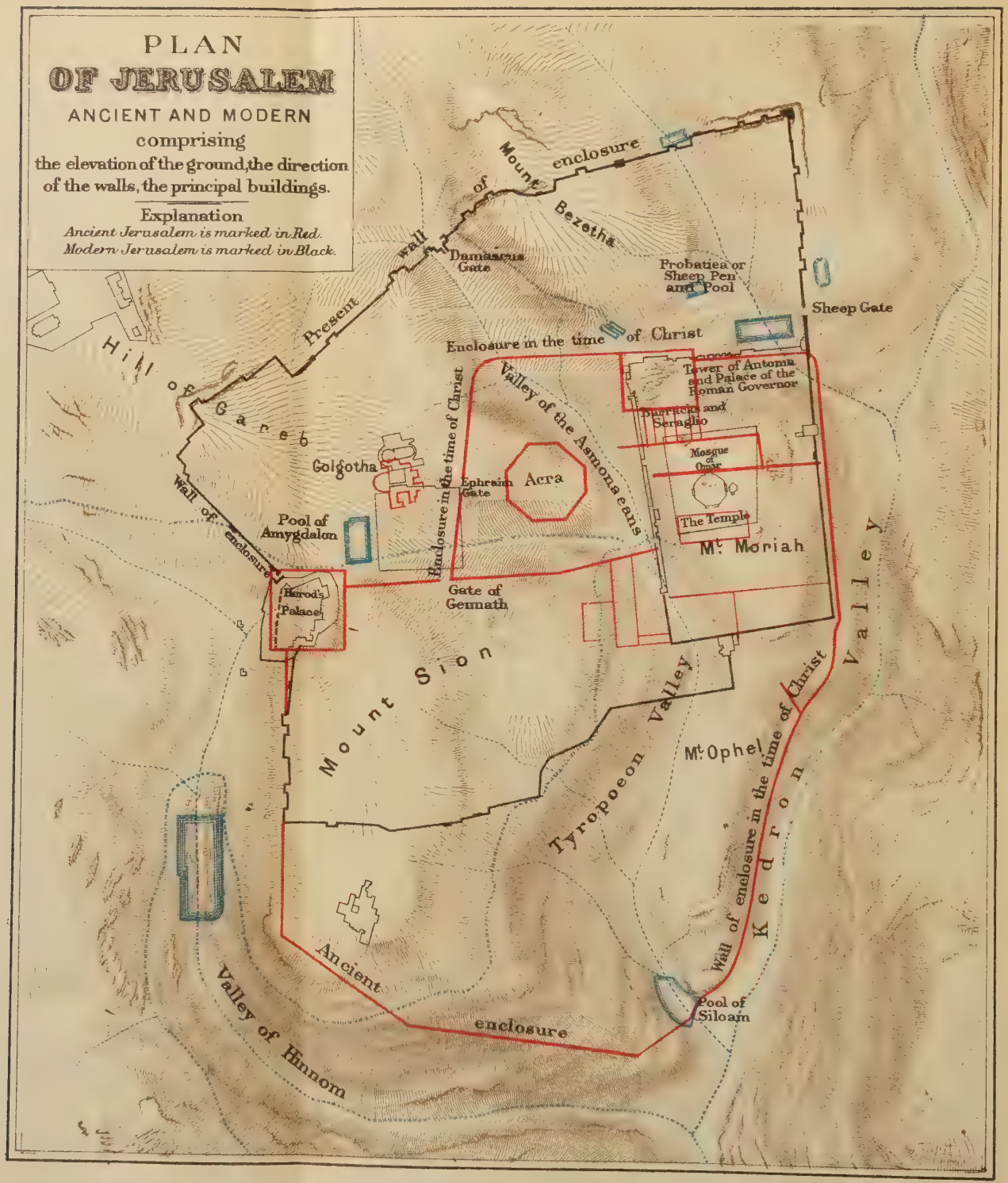
THE GREAT STRIFE AT JERUSALEM.



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CHAPTER I.

THE DEPARTURE FROM GALILEE.

THE departure from Galilee marks the culminating point in the life of Jesus, and divides it into two distinct phases. Galilee and Judaea were his two scenes of action. In Galilee, he had preached the Gospel to the people, announced the good news of the Kingdom, proclaimed his law, rallied round him faithful followers and disciples; he had appointed his apostles and laid the foundations of his Church; he had named its chief and assigned to him his powers; he had revealed himself in the divinity of his Messianic function, as him whose flesh and blood were to be the bread of life and the drink of mankind. Despite the desertion of the people, who neither could nor would understand him, his work was finished: Jesus might depart. If he had quitted the earth at Tabor, in the majesty of his transfiguration, nothing essential would have been wanting to his plans. But the will of the Heavenly Father was that his Son should face death. The Lamb of God, who takes away the sins of this world of rage, violence, and hatred, egoism and pride, must be offered in sacrifice. Galilee had had the glory of beholding his actions and his life; for Judaea and her capital it was reserved to see him die.

To leave Galilee and return to Judaea was, for Jesus, to encounter severe struggles; he determined upon the step with

a heroic firmness. "And it came to pass," says St. Luke, "when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."

Six months separated him from death. It was henceforward his one thought; he consecrated the rest of his life to preparation for it, and carried alone the secret of this overwhelming future. He had repeatedly prophesied it to his disciples, who could not believe it. If they caught a glimpse of some fierce conflict to be sustained, faith in the power of their Master reassured them, and their warlike Galilaean nature emboldened them; the defection of the crowd had not shaken their confidence, and they lived in the thought of the glory which was promised them by the privileged place they held at the Messiah's side.

The journey of Jesus to Jerusalem was marked by various incidents which bring into relief his calmness, his wisdom, and his unchangeable gentleness.

The Feast of Tabernacles approached,[2] one of the great solemnities of the Jews. It fell on the 12th of October, in the year 29. Caravans were already being formed in the towns and villages of Galilee, to set out to Jerusalem; relatives, friends, and neighbours joined each other and prepared for departure. The cousins of Jesus, those whom the Evangelist calls his brothers, namely, the sons of Mary, his mother's sister, and of the brother of Joseph the carpenter, came and urged him to set out on the journey. Since the festival of Purim, he had not revisited Jerusalem,[3] where he had left some secret disciples. "His brethren therefore said to him, . . . Go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. . . . Show thyself to the world."

[1] Luke ix. 51.
[2] John vii. 2–10.
[3] See Book II., ch. vii.

When Jesus was raising the people of Galilee, these same relatives treated him as a madman and wished to take him from his work: now, seeing him forsaken, they brought him their maxims of commonplace wisdom. If he is the Messiah, as he declares, it is not in ignorant Galilee, which cannot comprehend him, but in the City, before the chiefs and the rabbis, that he ought to appear. They would have desired of him, evidently, a manifestation in accordance with their national prejudices: a few signs from heaven, such as his worst enemies eagerly and persistently demanded from him. They did not believe in him. His safety mattered little to them. They must have known, however, that at Jerusalem there had already been talk of putting him to death.

"Then Jesus said unto them, My time is not yet come: but your time is always ready." And he recalled to them the hatred which murmured menacingly around him. "The world cannot hate you; but me it hateth, for I condemn it, and I bear witness of it that its works are evil." Since almost all his relations judged his mission from an earthly point of view, and considered it as having failed in Galilee, because the people were leaving him, and because the Pharisees detested and rejected him, he hinted to them that the hatred with which he was persecuted and was their stumbling-block, was bound up with the accomplishment of his task. He could not meet with acceptance from the world, for he was the condemnation of its vices; his words, and even his life, would rouse their fury against him. Always living, always loved, always hated—that was his destiny. He went forward accompanied by the love of the weak, and the declared hostility of the powerful: but he knew the time and the manner in which to face this hostility, or to shun it, and he took counsel of the Father's will alone to determine the moment and his mode of action.

"Go you to this festival," said he to his kinsmen; "as for me, I go not yet,[1] for my time is not yet come."

The reply was plainly evasive; Jesus remained reserved towards his family, who could not understand him and could only shackle his designs.

The caravans left; Jesus remained. His intention was to go a little later, unknown to the crowd. His disciples alone were told of his projects. He left Galilee with them and took the direct road to Judaea across Samaria.[2] He had sent people before him to announce his coming. They entered a Samaritan village in order to prepare a lodging for him; but he was not received there, because he seemed to be going to Jerusalem. He had in the beginning of his public life found a hearty welcome in this same Samaria;[3] but the happy days were becoming rare: he was entering into a period full of sorrow and bitterness.

The refusal of hospitality irritated the disciples. Two of them, James and John, the favourites of the Master, felt the insult more keenly than the rest. "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" These words of intemperate zeal proved to what a degree the apostles had faith in the almighty power of Jesus. The sight of his glory on Tabor had rooted him in their hearts, and exalted him; the example of Elijah, and his impetuous ardour, returned to their memory. Jesus turned towards them with the severe reproof:

"Ye know not of what spirit ye are; the Son of Man is come not to destroy men's lives, but to save them."

Indeed, at this very hour, he was going, not to combat and to kill: he was going to die and give his life. Man is irritable

[1] On the authority of the Codex Vaticanus, we have inserted in the text of the Vulgate the word "yet" (οὔπω) by which the apparent contradiction between the answer given by Jesus and his subsequent action is removed.

[2] Luke ix. 52, etc.

[3] See Book III., ch. vi.

and vengeful; selfish and violent even in his religion, he fears not to invoke God to the service of his wrath or his vengeance: Jesus knew only the love which bears insult; he pardoned, and, far from killing his enemies, he died to save them.

The little caravan took its way towards another village, but it is probable that, wishing to avoid the inhospitality of Samaria, it descended into the valley of the Jordan, to follow the ordinary route, which passes through Jericho and up to Jerusalem, across the desert of Judah. As they journeyed[1] a man who was a scribe came to Jesus, and said to him, "I will follow thee, Master, whithersoever thou goest." Jesus said: "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Jesus had nothing, not even a dwelling-place. At Capernaum, he received the hospitality of Peter; and now he was going, having no longer any assured retreat, and he who wished to be his disciple must share his lot. We cannot tell whether the scribe comprehended the necessity of this absolute disinterestedness, or whether he withdrew, discouraged and disconcerted.

Again, Jesus said to another: "Follow me." "Master, let me go first and bury my father." "Let the dead bury their dead; do thou go and preach the Kingdom of God." What the Law imposed on the Nazarite,[2] Jesus demanded from his apostles, but in a different spirit. The apostle is the true Nazarite, wholly dedicated to the divine work of the Kingdom. When duties clash with one another, the highest must prevail. To follow Jesus is the foremost duty. Nothing human, no social convention, not even the most legitimate, should shackle for an instant the servant who is called; he is overruled by a higher law, which suffers no delay. To each his proper task: those who remain among

[1] Luke ix. 57, etc.
[2] Cf. Levit. xxi. 2; Numbers vi. 6, 7; Exodus xix. 14; Hosea ix. 4.

the dead will suffice to bury the dead. The living have only to diffuse life, to enlighten, console, and save the living. "Lord," said another to him, "I will follow thee; but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." Terrestrial matters, mundane interests, in a word, anything that is fleeting, must not preoccupy the labourer whom Jesus calls to his work; he belongs wholly to the Kingdom of God. He is the labourer of the Father; he has only to look before him into the field of the Father, and to plough his furrow straight.

These three incidents, characteristic as they are, not only teach us the firmness and heroic disinterestedness that were required by the Master, they also give life and animation to the narrative of this whole journey, which he had chosen to surround with mystery.[1]

Jesus was only accompanied by his disciples, and determined to send them forth, two by two, as he had already sent his apostles. He chose seventy-two of them, commanded them to go into the towns and villages of eastern Judaea and Peraea, while he pursued his way to Jerusalem; and he appointed for them, in the region on the other side of the Jordan, a place of meeting, which the documents do not name. Seeing that his stay in the city would raise an opposition, before which he would again be obliged to flee, he purposed to return to his disciples, to continue with them his work of evangelization, in the districts which had not heard from his lips the good news. Before leaving them, he spoke to them of the harvest to be gathered, using a phrase he loved. "The harvest truly is great, and the labourers are few: pray ye therefore the lord of the harvest to send forth labourers into his harvest." Then renewing the instructions he had already given to the Twelve on a former occasion,[2]

[1] John vii. 10.

[2] See Book III., chap. viii.

he dismissed them. "I send you as lambs among wolves." The task was the same; the tactics were to be the same; the powers conferred were the same; there were the same risks to run; the same poverty, the same zeal, the same spirit of gentleness and peace. No vengeance was to be taken against the unbelievers who shut their doors on the messengers. They were to shake the dust off their feet against the ungrateful house or town, and leave it to the judgment of God.

The towns of Galilee came into the thoughts of Jesus. He uttered a touching cry of Woe! against them, against Bethsaida and Chorazin and Capernaum, which had misunderstood him. Then he turned to his disciples, and inspired them by his words, with his soul and his Spirit. Go; and he who hears you, hears me; he who despises you despises me; and he who despises me, despises him who sent me.[1]

Jesus continued his journey towards Jericho and Jerusalem. The country, now desolate and silent, was then filled with groups of pilgrims and the rich caravans from Gaulonitis and Auranitis, from the country of Damascus and of Galilee. The scenery is picturesque and sublime, full of variety, of

[1] It seems impossible to account for the fact that certain critics have thought they could shake the authenticity of this mission of the seventy disciples, and have allowed themselves to see in it nothing but an invention of the only Evangelist who relates the story, his object, in their view, being to exalt the ministry of St. Paul and his helpers, who must have trod in the footsteps of the seventy. Such hypothesis cannot form the basis of history, which requires positive testimony. St. Luke directly affirms the mission of the Twelve and that of the seventy disciples. No *a priori* argument can affect the validity of this affirmation. If he is the only writer who relates the fact, it is because he is the only writer who has described in detail this period of the life of Jesus. And we are the less justified in treating this recital as an invention of the Pauline School, that a work of incontestably Judaeo-Christian origin puts into the mouth of St. Peter these words which are decisive upon the question: "He chose us first, the Twelve whom he called Apostles; then he chose yet other seventy disciples from among the most faithful." (Clement., *Recognit.*, i. 24.)

austerity and of splendour. In going southward, on the right, we skirt the mountain, bare and parched ; sometimes rising to a cone, like Korn-Zartaba ; sometimes rounded gently into a knoll. The rock, worn and cut into ravines by the rains, exposes the greyish chalk ; the strata of which, torn by volcanic forces, show their gigantic festoons along the steep flanks of the Wady. · In front we see the sky, opening over the plain of Jordan and the Dead Sea, and rimmed round by the two mountain-chains of Moab and Judaea, of a violet-blue colour. An infinite silence adds to the majesty and immensity of this solitude.

Jesus had passed there more than once, followed by a few disciples. In this desert, he taught the world, in their person ; sowing his word, which now, like a ripe harvest, is spread over all mankind.

On approaching Jericho nature becomes more wild, the desolation increases, and the scanty grass disappears: we come upon desert, with its sand, its stones and its barrenness. After crossing the Wady Newmaïmeh, and turning the point of Djebel-Herbet-Samar, the plain of Jericho appears, suddenly, verdant as an oasis. In the time of Jesus Jericho was the city of palms and roses ; now the vegetation is sterile. The palms and roses have given place to thorny shrubs ; the circus, the baths, and the palace of the Herodian town are heaps of ruins ; and the beautiful waters of Aïn-el-Sultan lose themselves in the abandoned plains.

After having passed through the town, the road turning westwards lies among the mountains, ascending the Wady-el-Kelt. There is not a tree along the road ; everywhere the mountain, parched and grey as cinders ; everywhere the bottoms of valleys, like the stony bed of a torrent, dried up. The sterility of nature in this region softens only in the neighbourhood of Khan-el-Achmar. The mountains become rounder in outline, the grass luxuriant, the valleys are covered with corn, the flocks reappear on the hillsides, villages are seen in the distance : life is born again.

Khan-el-Achmar has been from time immemorial a halting-place for caravans. Jesus must have rested there. An ancient tradition has assigned to this very spot an episode of the journey recorded with details by St. Luke. The Gospel narrative seems to confirm this tradition; for it certainly takes place upon the road from Jerusalem to Jericho, and we know that the teaching of the Master always bears the imprint of time and place, of the smallest circumstances under which it was uttered.

Jesus was seated, surrounded by his disciples and other persons, among whom was a scribe.[1] The scribe rose to put to proof the wisdom of Jesus. What shall I do, he said to him, to inherit eternal life? There is the Law, replied Jesus, pointing to his phylacteries and the passages traced there. The Law of Moses: what is written therein? How readest thou? The scribe replied: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. The answer was perfect. Jesus approved it: This do, and thou shalt live.

Such is the everlasting formula of life. The Law, the Gospel, Moses as well as Jesus, all preach the same. The conscience of each man reveals it, if it listens to the teaching of God to every intelligent being. To all, selfishness is death and the instrument of death; love is life and the source of life. The Gospel is better than the Law and the unaided conscience only because it teaches us how to love, and inspires us with the strength of loving. The Gospel alone tells us the true meaning of the word neighbour; it alone reveals to us the God who takes possession of the heart, invades the soul, commands our powers, and enlightens our spirit; it alone creates in us this sovereign love of God, without which the love of our neighbour is but a phrase.

[1] Luke x. 25, etc.

The scribe, instead of confessing his impotence before an ideal so perfect, instead of asking how he could love thus, thinks only of raising a new question, often debated in the Jewish and Rabbinical schools, and the solution of which served only to legitimatize their national and religious hatred. He knew, without a doubt, that Jesus was the friend of Gentiles, and publicans, and sinners, and, in order to appear virtuous and confound the Master, he asked the insidious question, "Who is my neighbour?" Jesus replied by a parable: "And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." The scribe dared not say, "The Samaritan"; his prejudices fettered him; but he let fall a profound remark which the parable of Jesus inspired: "The neighbour," said he, "was he who had compassion." "Go," said Jesus, "and do thou likewise. Have pity; and thou shalt live."

To bring this scribe to recognise the true neighbour under the features of a Samaritan, a being universally scorned and

despised, is a triumph of the persuasive sweetness, the exquisite art, the subtle delicacy with which Jesus enlightened and touched souls the most disfigured by false culture and empty learning.

No more classes, no more barriers among men. All, whatever their religion, their race, or social station, are bowed beneath the same law of sorrow. They suffer, and have a capacity for suffering; they should love and serve one another. Our neighbour is at the same time the unfortunate who has need of pity, and the benevolent man who knows how to pity. No philosophy, no religion, has taught this truth like Jesus. Nature urges it, but it needs that the Christ should, with a ray of light and a breath of his Spirit, free it from its egoism and its prejudices, in order that nature may speak it and have the courage to put it into practice.

Following the road from Jericho to Jerusalem, Jesus arrived at Bethany,[1] that village which St. Luke omits to name, and in which a woman named Martha had her dwelling. She lived there with Lazarus, her brother; and her sister Mary Magdalene, at this period, had retired there. The converted sinner, now become one of the most zealous followers of the Master, had consecrated herself to his service, in the fatigues and journeys of his mission. When Jesus resolved to come to Jerusalem and Judaea, she must have been warned of it, and she took up her abode at Bethany with Martha, in order to be still upon the steps of the Saviour.

In former days, Bethany with its olives, its figs, its almond-trees, its terraced gardens, was a charming village, the sight of which was very refreshing after the desolation of the road from Jericho. Now it is nothing more than a wretched hamlet, with twenty or thirty huts built with the stones torn from old buildings. Raised one above the other, these

[1] Luke x. 38, etc.

huts lean against the hillside. The little cupola of a mosque marks, though only roughly, the site of Lazarus' tomb. A square tower, built of large blocks, but dismantled, commands the village and seems to guard these ruins. It is impossible to say where was the house of Lazarus and of Martha at which Jesus stayed. Of the church, erected to commemorate the event, there only remain scattered stones, fragments of columns, shafts of pillars, and broken capitals. The sweetest of all Gospel memories surround this nook of earth ; no more do we see the house of Simon, but we breathe still, in spirit, the odour of the perfumes which Magdalene poured upon the head of Jesus.

Jesus arrived now at the house of Martha. Tradition has not forgotten the hospitality which he received there. According to his custom, he had taken his place for the repast upon the couch of honour. The sister of Martha also had come to sit near the Master, at his feet, listening to his words. Martha, on the contrary, hastened hither and thither, distracted and absorbed by various cares. She stopped before Jesus, and said to him : "Lord, seest thou not that my sister leaves me to serve alone? Bid her that she help me."

"Martha, Martha," replied Jesus, "thou art careful and troubled about many things ; one thing only is needful." Then referring to the part of honour reserved for the guest who was welcomed, he added : "Mary has chosen the better part: it shall not be taken from her."

This picture of a sentiment so true, a trait so lively, will remain veiled from those who do not recognize in Jesus the Divine Guest whom Martha and Magdalene saw. It is a trivial matter to serve him, to surround him with attentions and honour : to listen to him, to regard and love him, to drink long draughts of life from his words, that is the essential, the necessary thing. The profound heart of Magdalene had understood it ; no homage is worth that ; Jesus prefers the soul thirsting to hear him to the over-zealous soul which

showers on him all the services of hospitality. These two women are the two dominant types of regenerate mankind. The feast continues in the Church; and Jesus speaks at it. By the side of natures restless and distracted, troubled and agitated, like Martha, we see, at his feet, motionless and charmed, those who have chosen, like Magdalene, the better part, which nothing, not even death, shall tear from them.

Quitting his hosts at Bethany, Jesus took the road to Jerusalem, and climbed the Mount of Olives. The pilgrim who came from Jericho loved to halt upon this hilltop, before entering his cherished Zion. And seeing it appear suddenly before him, beyond the valley of Jehoshaphat, he was seized with a religious emotion, and a thrill of patriotism. Jesus stopped to pray;[1] a venerable tradition has placed in this spot the scene related in the pages of St. Luke, and which forms the last episode of this journey in which we follow the Master step by step from Capernaum.

His prayer had always for those who surrounded him a touch of solemnity. He isolated himself; and his disciples waited in silence till he should rejoin them. On this day, when he had finished, one of them said to him: "Lord, teach us to pray, as John also taught his disciples." It was the custom of religious teachers among the Jews to give their disciples formulas to recite constantly, and without changing a word. The great Prophet, filled with the necessity of penitence and regeneration, of faith in the Messiah, of the holiness of the Spirit, and the spiritual nature of the Kingdom of God, must have summed up these truths in a prayer which remains unknown. Jesus, in his sermon on the mount, having already taught his disciples how they ought to pray, we are surprised that one of them should now put to him this question. It is probable that the question was not, as on the other occasion,

[1] Luke xi., 1, etc.

of a formula common to all, but of a formula reserved for those who were nearest to the Master. Such a question betrayed in him, who asked it, a secret desire to see himself the object of the preference of Jesus. Nothing was more probable ; for such a desire often showed itself among his nearest followers. Perhaps also he who asked the question was one of the old disciples of John, who, remembering the prayers that he heard from the lips of the Baptist, asked for a similar one from his new Master.

"When ye pray," said Jesus, "say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation."[1]

What the Master had taught on the mountain he still taught here. There were not two prayers, one for the crowd, the other for individuals ; one for the common people, the other for the chosen ; the same spirit is in all the members of the Kingdom, speaking to all, and in all, in the same language. All call God their Father : for have they not the same aspirations, the same hopes, the same needs, the same miseries, the same dangers ? All wish that the Father should be known in his truth, his power, and his holiness. He is above every creature ; but his will governs all, his love spreads over every creature, and every creature prays that his Kingdom may come, by the welcoming of this will and of this love. No more atheism, no more idolatry, no more vain religions, in which man takes the place of God. All have need of the necessaries of life ; they ask the Father for their daily bread. All are guilty, they ask the pardon of the Father, and in order to obtain it they say, "Forgive us, as we forgive." All are in conflict with the Evil One, who urges them to sin,

[1] See Appendix M : *The Two Texts of the Lord's Prayer.*

THE SEA OF GALILEE, FROM TELL HÛM.

and they cry to their Father not to give them over to evil. We may find in religious books the same words, scattered here and there; we shall find nowhere the same accent. The duty and the need of speaking to God as to our Father, is what Jesus has created. He suppresses all the vain demands which egoism and earthly avarice multiplied in the false prayers of human religions. Man no longer thinks first of himself; he thinks of his Father, of his glory, of his Kingdom. For him, sunk in the consciousness of his needs, of his sins, and of the tyranny with which evil crushes him, he needs only bread, forgiveness, and holy liberty. Let not man cease from imploring these divine gifts: the Father lives and is with us, he has strength and goodness, and he listens to the man who prays to him.

It is with the same feelings of which his soul was full that Jesus said, further, to his disciples: "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Jesus loved these popular images borrowed from the simplest facts of life ; provisions for travelling, bread, eggs, fish, the unforeseen arrival of a friend, the door of the host already shut ; all these details became for him opportunities to instruct and elevate the souls of his followers. Amid all that is changing, he recalled the truths that abide ; he made use of the trifles which absorb us to turn us towards the divine realities which we forget.

When Jesus, after his prayers and his conversation with his disciples, descended the hill and journeyed towards Jerusalem he could see the town in all the noisy brilliancy of the Feast of Tabernacles.[1] The solemnity lasted a week, from the fifteenth to the twenty-third day of the month of Tischri (October). It recalled to the Jews, by its sacred ritual, great memories : the journey of their fathers in the desert and the benefits with which God had loaded them. During these days, in memory of the pilgrimage across that desert land, they left their dwellings and lived under tents of boughs, which arose on all sides around Jerusalem, in the streets, in the squares, and even on the terraces of the houses. It was a true camp of nomads. A libation which took place every morning, in the Temple, made them think of the living water leaping from the rock struck by Moses. Two candles lighted at even in the Temple court, symbolized the pillar of fire which guided the march of the travellers by night. The blood of bulls, of rams, and young sheep, flowed incessantly. The offerings and libations were abundant. In sign of mirth, the faithful, carrying in their hand branches of citron and willow, tied up by a palm branch, went in procession around the altar.[2] No feast among the Jews was more joyous. As it came just at the end of the harvest, they gave themselves

[1] Cf. Exodus xxiii. 16 ; Levit. xxiii. ; Deut. xvi.
[2] Cf. *Antiq.* iii. 10, 4 ; *Succah*, c. v. ; *hal.* 2.

up to rejoicings, which had no longer any touch of religion, and which recalled pagan solemnities. It was no longer the primitive simplicity of the time of Ezra. In the midst of this tumult and excess there was scarcely any place for piety, the religion of the conscience, and the worship in spirit and truth.

It was here, however, in this agitated mob, in this Temple where they were only concerned with the selling and buying of victims, with sacrifice and outward rites, in the midst of doctors who thought only of their purifications and formal discussions, under the eyes of the Sanhedrin, and of the great priests, intoxicated with their power and inexorable against those who defied them; it was here that Jesus returned to wage the supreme conflict. The journey which he had accomplished marks the end of his tranquil days: he was entering on the decisive struggle. The more strongly, the more emphatically he affirmed what he was, and what was his desire, his divine Sonship and his rights, his Messianic character and work, the more the opposition increased, the discussion grew envenomed, passions broke fiercely out, plots were hatched, menaces hurled, until the most terrible, the most inexorable of all hatred, religious hatred, incited the authorities to strike the mortal blow. Jesus sustained a divine calm. All these episodes have the character of gentleness and peace which reflects the serenity of the Master.

When he arrived they were in the middle of the festival.[1] The Jews were looking for him in the crowd of pilgrims. His memory in Jerusalem had remained alive, not only in the Sanhedrin, which anxiously followed his doctrine, his conduct and his action, but among the people also, whose conscience he had so powerfully stirred, and whose hopes of a Messiah he had fanned into flame. Public opinion was rife with his name. Everywhere, among the groups, he was the subject of conversation. Some said: "He is a good man"; others disputed it:

[1] John vii. 14, etc.

"No," cried they, "he is a seducer, and a false prophet." But among these masses accustomed to submit to the tyranny of the power so hostile to Jesus, they were afraid to express themselves openly and with frankness. The flatterers of authority exaggerated out of complacency their opinions against him; and the timid, the cowards, were afraid to defend him.

Jesus went up straightway to the Temple and began to teach under the porches.

CHAPTER II.

JESUS AT THE FEAST OF TABERNACLES, 29 A. D.

THE aim of a man of action, who takes upon himself to play a public part, is, whether by force, address, or stratagem, to seize the reins of power. Once master, he applies himself to realizing his designs, knowing that he is to be judged by success or failure. If defeated, he will be despised; if victorious, applauded.

Jesus did not act after the manner of men: he could not, nor did he wish to, reign except by faith; he did not force himself upon men, he proffered himself; his only weapon was speech, and his great work the manifestation of himself.

This work continued to develop and progress in the midst of violent opposition. At Jerusalem, under the eyes and in the face of the official representatives of the nation, it now began to take a more solemn character, and to draw him into the struggle in which he was to fall.

The doings of Jesus in the metropolis, during the Feast of Tabernacles and the days which followed it, are known to us only from the narrative of the fourth Evangelist.[1] The episodes are briefly told; the discourses summed up in a word or a phrase; yet, in spite of their reticence, his pages bring vividly before us this memorable time of agitation, in

[1] John vii.; x. 21.

which Jesus asserted so courageously the title and functions of the Messiah.

We are spectators of the powerful effect of his word ; we can see the shiftings and currents of opinion as it wavers, often being offended and sometimes overpowered by the truth ; we can hear its murmurs and its mockeries, its shouts of applause and its cries of belief; we can follow from the beginning the attempts of the hierarchy against Jesus, as it eyes him with jealousy, watches his steps, and sends emissaries to spy on him ; as it grows restless and irritated at his success, and already seeks insidiously to seize on him.

Each successive scene takes place in the Temple, under the Porch of Solomon, or in the gallery of the Court of Israel, near the boxes placed ready to receive the offerings. Here the Prophet's days were passed. He arrived at the first hour, taught the crowd, disputed with the Pharisees and Scribes, and at nightfall returned, with his disciples, to the Mount of Olives to pass the night.

The multitude, which pressed on him to listen to his teaching, did not resemble that which followed after him in Galilee, on the shores of the lake, on the mountains, and in the desert. By the side of the humble country folk, simple men and without learning, whom St. John designates by the expression ὄχλος, might be seen the inhabitants of the capital, or, as he calls them, Judaeans. They were distinguished from the mass by a better knowledge of the Scriptures, a more refined devotion, and, above all, a more implicit obedience to authority, upon which they had their eyes fixed continually, ready to receive the watchword, learning from it their duty, both in word and act.

The chiefs mingled with the crowd to keep a watch upon it and to form their judgment of the Prophet. By passing into the Court of the Priests or the great hall of council, the Elders, the members of the Sanhedrin, the unbelieving Sadducees, or the intolerant Pharisees, infatuated by their learning, could find

themselves within reach of his words; and they charmed and captivated some certainly, more than one no doubt, offensive as they were to so many others.

It is from default of having sufficiently distinguished between these elements, that criticism has mistaken the mode of teaching employed by Jesus at Jerusalem. He was there, in the centre of the schools, in the home of orthodox and traditional learning; at the very door of the Sanhedrin, where every problem of religious casuistry was discussed and decided, where every novelty was judged, and where the false prophets were summoned to appear. In Galilee he had spoken, for the most part, to the masses of the people; in the Temple at Jerusalem he was speaking to all, to the people of the provinces and to the dwellers in the capital, to influential persons of the hierarchy, and to the most celebrated authorities among the rabbis.

Always self-consistent, his teaching, which never varied but in form, may be summed up in two essential points: his divine sonship and the divinity of his Messianic office. He no longer expressed himself in parables; he was now confronted with men accustomed to swear only by the Scriptures, and to them he would appeal. The Galilaeans had admired the originality and the force of his teaching; the Jews were astonished by his knowledge of the Scriptures; "How is it," they said, "that he can know them, since he hath never learned?"

Jesus, to these men of learning, was an unlettered person; it was known that the carpenter of Nazareth had frequented no school, and yet he showed a knowledge of the Law and the Prophets superior to that of all the masters. He drew from the Scriptures truths new and old; he could embarrass his adversaries and reduce them to silence. None of the doctors had spoken like him of the Kingdom of God, nor shown the vanity of traditional observances; none had conceived, like him, the part and personality of the Messiah;

none had either claimed the Messiahship with such unfaltering authority and determination, or made good his claim by such astounding signs. The people, then, were struck with wonder and admiration; but the leaders, the guardians of official teaching, the learned men, were only irritated, and affected disdain towards a doctrine which they treated as a personal one, and in which they recognized no validity, since it did not rest on the authority of any master.

We have seen that, at this period, the tradition of the Fathers of the synagogue was all-powerful, nothing else was held decisive. For any solution to be accredited, whether in a question of doctrine, law, or ritual, it must be put under the patronage of one of the great couples. But Jesus, he who condemned the errors of later ages; he who went beyond the prophets themselves, and feared not to give himself out as the Messiah destined to fulfil the Law, could invoke only one authority, that of God. "My doctrine," said he, "is not mine, but his that sent me."

By thus signalizing the divine origin of his teaching, and claiming it for his mission, he answered at once the wonder of the people and the scorn or anger of their leaders. He whom God sends receives light directly from him, he has no need that men should speak well of him. It is not for men to judge the word of God, for it is above them; it is for them to welcome it, because it saves them.

But how are we to know that it is God that speaks in Jesus? that his teaching is not human but divine? He makes no appeal here to his works or to his outward titles to credence. The miracles which prove that God is with him and in him, strike only the mind, and the mind in those who are prejudiced may repel even evidence itself, either by perverting the facts or mistaking the cause from which they spring. It is conscience to which he appeals. The use of reason is not given to all; there are simple and ignorant men who know not how to enjoy its benefits; but conscience is the universal light: it shines in all men.

"If any man," says Jesus, "will do the will of God, he shall know of the doctrine, whether it be of God or whether I speak it of myself."

To wish to do the will of God ; that is, to be of a sound heart, and of a good will towards men. No more clinging to our prejudices, to the doctrines which blind us ; no more selfish interests, no more mad passions. Only the desire of truth, only the love of goodness, that is all that Jesus asks. And no man, thus inclined, will hesitate to believe in him, from the moment that he sees and hears him. Faith will make him taste of the assurance and the hope, the love and the peace, which nothing human, nothing created, can supply, and which bear upon themselves the stamp of their divine origin. Jesus is the sole master who has taught us that the pure heart is the abiding-place of divine insight.

Blessed are the pure, he said, for they shall see God.

Those happy ones will prove that God is the good for which the soul is thirsting, and the strength without which it perishes ; and they will understand how the doctrine of Jesus, which alone reveals him, is the spirit and the life.

This inward method, at once simple and sublime, is within the reach of all ; it is the sure way which leads to the truth which Christ teaches. When he laid it open to his enemies, he made the one effort which could save them. The way remains such as he first traced it ; no free being can attain belief, if, entrenched in his reason as in a fortress, he obstinately refuses to do the will of God and to verify in his conscience the words of Jesus.

The Jewish authorities remained intractable ; they saw in the Prophet whom God sent to save their nation and all mankind, only an adversary, rejected from the beginning.

The teaching of Jesus implied his own glorification. They were angry that he spoke of himself, offended by his pretensions to be the Messiah, which they cast in his teeth with

bitter disdainfulness. If I spoke of myself, he answered, your accusations had been lawful. "He that speaketh of himself seeketh his own glory: but he that seeketh the glory of God who sent him, the same is true, and no unrighteousness is in him."[1] He speaks only that which God inspires in him; he does only that which God commands him.

Ye accuse me of transgressing the Law. And yet, this very Law that Moses gave you, there is none of you that keepeth. Why go ye about to kill me? Jesus had not forgotten the healing of the paralytic at the Pool of Bethesda, during his last sojourn at Jerusalem, and the threats of death which he had heard on that occasion from the lips of the emissaries of the Sanhedrin.[2] The people who pressed on him were doubtless ignorant of this fact and of these threats; at the word death, they believed that Jesus accused them of attempting his life. Thou art mad, they cried, and the devil distracts thee. Who goeth about to slay thee?

Jesus resumed his justification: I have done but one work, in healing the palsied man, and ye all marvel that I have broken the sabbath. Do ye not break the sabbath? Moses gave circumcision, not because it is of Moses but of the Fathers, and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the Law of Moses should not be broken, are ye angry at me that I have made a man every whit whole on the sabbath day?

Here the circumcision, the great rite of the Jews which had the religious result of incorporating the circumcised in the people of the covenant, is compared by Jesus with work which heals man wholly, body and soul. If the law of the sabbath, he concluded, yielded to the one, how much more should it yield to the other. And if ye circumcise, without fear of breaking the Law, how much more have I the right to perform my work and to heal. He appeals from legality to

[1] John vii. 18, etc.

[2] See above, Book II., ch. vii.

morality, from outward observance to inward virtue, from the letter to the spirit, from the Law to the conscience. "Judge not," said he, "according to the appearance, but judge righteous judgment."

There could be no ordinance against goodness. Holiness and goodness are for every day and for every hour; there is no sabbath for them; for they are above all.

This public justification before the people assembled under the porches of the Temple, and in presence of the doctors who had so bitterly accused him, shows with what aptness Jesus could avail himself of the Scriptures, the authority of Moses, and the customs, to confound his adversaries; and with what power and wisdom he appealed from them to conscience and justice, which only need be named to wake an echo in the heart of the people.

Hearing him speak with such freedom and with such power, certain of the inhabitants of Jerusalem were amazed. They had recognised Jesus, and they knew that the priestly authorities treated him as a blasphemer, and had ever since the festival of Purim sought to put him to death. "Is not this he," they cried, "whom they seek to kill? But, lo, he speaketh boldly, and they say nothing to him." The teaching of Jesus does not seem to have taken possession of their minds. True to their habits of servility, they ask, "Do the rulers know indeed that this is the very Christ?" If the masters would but speak, it may be that they would listen to them willingly. We see, by this sign, that their conscience was neither touched nor persuaded.

When the truth shines forth, it does not concern us to know whether it is received by others around us; the freed and enlightened soul will obey and uphold it before the eyes of all. But to these Jews of Jerusalem such spontaneity and independence were unknown. Subject as they were to their teachers, the yoke of their prejudices was heavy upon

them ; and it was by their prejudices that they measured Jesus and his doctrine. "Howbeit we know this man whence he is ; but when Christ cometh, no man knoweth whence he is." It was thus that they judged him.

All these minute details, reported by St. John, testify to the truthfulness of his narrative. According to the general opinion at this period the origin of the Messiah was to be utterly obscure. "Three things," says a proverb of the rabbis, "come suddenly : the Messiah, the Forerunner, and the Scorpion."[1] They taught that he should be born at Bethlehem, disappear into obscurity and reveal himself suddenly, no one knew where or how. The second Redeemer would be like the first one, Moses : he would be shown at first, then revealed suddenly.[2]

The Pharisees did not fail to use against Jesus this popular sophism, recalling with scorn his Nazarene origin, terming his parents poor and his town contemptible, and blinding the people with the errors of their teaching. All the wisdom of Jesus, all his miracles and his power, were destined to be shattered against idle dreams.

He grew indignant, and, in order to combat the errors of the people upon which his enemies knew how to play so skilfully, began to explain the divine origin of his mission and his person. As he had asserted that his doctrine came directly from God, so he now asserted with still greater insistance that from thence proceeded his mission and his very being. He lifted up his voice ; he cried,[3] says the Evangelist, as though the better to express the fulness of the Spirit which animated him.

"Ye both know me," he cried, "and ye know whence I am ; and I am not come of myself, but he that sent me is true, whom ye know not. But I know him : for I am from him," and he it is on whose mission I am come.

[1] *Sanhédr.*, fol. 97.
[2] *Midr. Sohar*, fol. 16.
[3] John vii. 28.

That Jesus was sent from God and that thus his mission was divine, that he proceeded from God and that thus his very being and his person were equal with God, that was the fundamental point in question ; upon that depended the question of life or death. If it were resolved in the affirmative, he became the only leader to follow, the only master to hear, the true Saviour and the sole liberator ; the priesthood itself had only to bend before him and submit to him in faith. But if it were resolved in the negative, he passed, in the eyes of the religious authority, as a false prophet, he was liable to the rigours of the Sanhedrin, and in peril of death at the hands of the people, according to the Law.

We can only divine with what firmness and authority, with what power of assertion and persuasive eloquence, with what earnest desire to save these obstinate spirits, these hardened souls, he bare witness unto the truth. He did not repel the objection of his seemingly mean origin ; he seems even to have accepted willingly before the people his despised rank. Yes, he was indeed the Nazarene, the Galilaean, the son of the carpenter, as they termed him. And yet, he added, if I have left Nazareth and Galilee, and the obscure life of an artizan, it is not, as with so many others, of my own accord. "God himself," the true God, who deceives not, "has sent me." For this reason my origin is a mystery, it is unknown to you, for it is beyond the understanding of every creature.

"Ye know not whence I am, for ye know not him that sent me."

This last statement must have wounded to the quick those Pharisees who considered themselves the favourites of God, the guardians of his word, and the faithful observers of his commandments ; but nothing could stop the utterance of the truth from the lips of Jesus. He is determined to

unmask the false religion which blocks the way to belief in himself; and not death itself could hinder him.

At the same time that he reproached the Jews for their ignorance of God, he opened his whole soul and gave utterance to his consciousness of divinity. "Whom ye know not, I know; for I am from him, and he hath sent me."

It was thus that Jesus in language for which we find no equivalent in any other prophet, revealed and asserted his Messiahship. Behind the Son of Man, humble and contemned, he shows the Son of God, sharing the essence of his Father, coexistent with him, and sent by him in time. If he knows his Father, it is because he is one with him; if he is his Messenger, he has been initiated by him into all his wishes and designs. The true nature of the Messiah now shines forth, a thing far higher than what the Jews conceived, such as it had been foreseen dimly by the prophets, such as it was realized in Jesus.

At length the multitude was moved. A great number rallied to the faith; we hear them say: "When Messiah cometh, will he do more miracles than these which this man hath done?" These words imply a movement favourable to Jesus. This disquieted the Pharisees who were mingled in the crowd; and with zealous hatred they assembled to warn the chief priests who, as members of the sacerdotal families, formed the ruling party in the Sanhedrin.

They began with one accord by sending officers who should keep a closer watch on Jesus, and profit by the first favourable moment to seize and bring him before the Great Council. Shocked and offended as they were by his teaching, what they dreaded and feared was not so much his teaching as his influence upon the people.

Jesus saw in this hostile measure directed against him, the beginning of the persecution and the approach of death. The vision moved him, and forced from him the touching

but solemn, calm but mournful words : "Yet a little while I am with you, and then I go unto him that sent me." And he invited them all to profit by the few days that remained to them. It is the last hour of the divine appeal ; in Jesus was the final appeal of God.

"Ye shall seek me," he said, "and shall not find me ; and where I am, thither ye cannot come." Under this veiled language he signified the exaltation of his manhood in the glory of the Father, and the happy end to which he would conduct those who should have faith in him. It is to the Father that Israel must be gathered by its liberator, but on the condition that it shall follow him.

These moving and menacing exhortations, far from bending the obstinacy of the Jews, provoked by their enigmatical character the irony of the Sadducees. "Whither will he go," they said, "that we shall not find him ? Will he go unto the dispersed among the Greeks and teach the Gentiles ?" And they passed on, repeating the words of Jesus, in which their blind hearts could discover no meaning.

Half a century later, when John described this scene, he saw him whom Jerusalem and the chiefs of the nation had rejected invading by his Spirit the Hellenic world, those despised Greeks, those Gentiles of whom the fanatical Jews spoke only with contempt ; and the doctrine of Jesus rang in all the synagogues of dispersed Israel. Events of God's bringing have their avenging irony.

On the last day of the festival, the Jews, according to the ritual, left their booths of branches, went in procession to the Temple, and from thence returned to their dwellings,[1] to celebrate the entrance of their fathers into the promised land. This day was of a calmer and more religious character. It was sanctified by a repose as of the Sabbath. All the great

[1] Maimon., *Succah*, fol. 48, 55.

memories of their national history revived in the minds of the people at the reading of the Book of the Law, and at the sight of the rites meant to symbolize them.

The water which ran in torrents from the rock, at the command of Moses, and which quenched the thirst of Israel in a desert country, was one of those memories so dear to the people. Every morning of the sacred week, after the sacrifice of the lamb, all the people, conducted by a priest, went down from the Temple to the foot of Ophel, to the spring of Siloah. The priest filled a cruise of gold and brought it into the court of the Temple, amid the joyous cries of the people, to the sound of trumpets and cymbals. He mounted the altar of burnt-offering. "Raise thy hand," cried the people, and he turned towards the west and emptied the cruise of gold. During the libation the people chanted: "With joy shall ye drink water out of the wells of salvation;"[1] words which announced the reign of the Messiah.

Jesus took occasion of this solemn memorial of the great Mosaic miracle, to proclaim his real nature. He rose to his full stature, in the midst of the crowd, and spoke in a loud voice. The people devoured by thirst in the desert, was to him the symbol of mankind, consumed by unsatisfied aspirations towards truth, justice, and salvation. "If any man thirst," he cried, "let him come unto me and drink." "He that believeth on me" shall be like the rock of which Scripture speaks, "out of his belly shall flow rivers of living water." Jesus is the true rock; from him flows in streams the living water which quenches the thirst of the soul, the Spirit of truth, justice, and love. How he developed this theme, with what force he made those who surrounded him feel the hunger and thirst of justice, with what persuasive energy he revealed himself as the mysterious rock of Horeb, whose sides opened to quench the thirst of a whole people, they only can imagine

[1] Is. xii. 3.

who hear in their hearts his thrilling voice, and who, according to his promise, see flowing from their bosom the rivers of living water.

The words of the Master had made a stir among the crowd. Some were touched and captivated and enlightened, and said: "This is the Prophet." Others: "This is the Messiah." Some, entrenching themselves behind the vaunted orthodoxy of their ideas, resisted. "Nay," they replied, "shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" The people were divided between the most contrary opinions. Some even, carried away by their bigotry, would have seized him as a blasphemer, but no man laid hands upon him.

At this moment a stormy meeting was being held in the hall of the Great Council. The leading members were in course of deliberating about the teaching of Jesus and his influence upon the people, when the officers who had been sent against him the evening before, came to give an account of their mission. The chief priests said to them, "Why have ye not brought him?" They answered, "Never man spake like this man." Clearly the guards had submitted, like the people, to the superiority of Jesus; they had felt themselves disarmed in his presence; the authority of their masters had given way before the irresistible appeal of his eloquence and his gentleness.

The Pharisees indignantly reproached the officers with their faithlessness and want of discipline. "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" These despots would not admit that anyone could think or act otherwise than they; the lightest wish for independence seemed to them impiety. They were exasperated by the attraction of the people towards Jesus. "This people, that knoweth not the Law, is cursed," they said, with scorn. Nothing can equal the insolent pride, the blindness and the

tyranny of autocrats who abuse religious authority to impose on others their own errors and hatreds.

While they debated, condemning, reproving, and cursing Jesus in the name of their sacred and infallible learning, a defender rose up in the midst of these fanatics. It was Nicodemus, that member of the Sanhedrin, that rabbi who had come to Jesus by night to question him.[1] The interview had borne its fruits in his truthful soul. His faith in God's Messenger had conquered his timidity and reserve, and now inspired him in full Council with the open and firm words of justice. He recalled his colleagues to respect for the Law: "Doth our Law judge any man before it hear him, and know what he doeth?" This appeal to honesty served only to add to the exasperation of the assembly. They insulted Nicodemus, they treated him as a Galilaean, they threw the Scriptures in his teeth. "Art thou also of Galilee?" said the most excited; "search and look, for out of Galilee ariseth no prophet." The Pharisees deceived themselves, knowingly perhaps. In their haste they forgot that Jonah was of Galilaean origin; but, in spite of Jonah, Galilee remained a country despised in their eyes. Yet, by the testimony of Isaiah,[2] it was the land predestined to receive the preaching of the Messiah. The passionate are ever the same; instead of calmly replying, they are carried away to fury, and shut their eyes even to evidence itself.

The assembly separated without coming to any decision. The enterprises of hatred need time to come to maturity. Jesus profited by this delay, ordained of God, to continue, with increasing vigour in the face of his enemies, his mission, now growing day by day more dangerous.

On the last evening of the festival, while all were going back to their houses, he set out towards the Mount of Olives. He loved this tranquil spot, where he reposed, in prayer, from

[1] See Book II., ch. v.

[2] Is. viii. 23; ix. 1.

his daily labour. The city lay spread before him at his feet, and he must often have wept over it.

Early in the morning he returned to the Temple. Although the solemnities of the Feast of Tabernacles were over, the people ran in crowds to him under the Porch; and he sat to teach them. He was in the gallery of the Treasury, which surrounded the Court of the Women,[1] when the Scribes and Pharisees brought to him a woman taken in adultery.[2] She was placed in the midst of a circle which was formed before Jesus,[3] and the Pharisees put to the Master this insidious question: "This woman was taken in adultery, in the very act. Now Moses in the law commanded us that such should be stoned: but what sayest thou?"

The trap was cleverly set. If Jesus replied, "Stone her," they could accuse him, before Pilate, of encroaching upon Roman authority, which, in all conquered provinces, reserved to itself the right of life and death; and they could raise the people against the inexorable harshness of his doctrine. If he replied, "Stone her not," they would cite Moses against him, decry him in popular opinion, and accuse him before the Sanhedrin as a false Messiah. The fact that the Law had fallen into disuse would not shelter him: for the Messiah was to come to uphold the Law and re-establish its authority.

Jesus showed himself indifferent: he bent down, and with his finger began to trace letters upon the ground. Those who had put the question to him renewed their enquiry. He lifted himself up: "He that is without sin among you," he said,

[1] See the Plan of the Temple.

[2] John viii. 1, etc.

[3] In the time of Jesus, the law by which culprits were put to death for this offence had fallen into abeyance, and accused persons were no longer made to drink bitter waters; this change is to be accounted for by a greater moral laxity. To understand the degree of degradation and corruption to which the nation had fallen, even among those who called themselves the Zealots, we must turn to the pages of Josephus (*B. J.*, iv. 10, 10), an authority far removed from the suspicion of over-severity towards his co-religionists.

"let him cast the first stone." And again he stooped down and wrote upon the ground.

Jesus had unmasked the plot of his enemies; from the domain of law where they had placed him, he rose to the superior domain of morality. He did not set himself up in judgment of the Law; he assumed a place higher still. As the true Master and guide of the conscience, he reminded these impostors that, although a judge may in his office condemn and judge, in spite of his personal faults, a sinner has no right to take upon himself to execute the justice of God.

The words, "Let him that is without sin, cast the first stone," have remained the formula which condemns all those false clamourers for justice who are inexorable against sinners and always ready to stone others, when they ought rather to condemn themselves. Jesus put his enemies in the dilemma of confessing themselves guilty, and, consequently, unfitted to act with rigour; or, if they who plumed themselves on their justice, should not act with rigour, of revealing the faintness of their zeal for the Law.

The Scribes and Pharisees, seeing themselves unmasked and caught in a snare, stole out prudently, indeed cowardly, one after the other, from the first to the last, beginning with the eldest.

Jesus remained alone with the woman standing before him. Wretchedness and goodness were face to face. Jesus, who was still bending down, raised himself, but refrained from looking upon her, as though to spare her shame. "Woman," said he, "where are those thine accusers? Hath no one condemned thee?" "No man, Lord." "Neither do I condemn thee. Go, and sin no more."

He, the only one who had the right to punish and to raise the stone, spares and pardons, leaving the sinner time to repent and to believe. Kindness is to be the law of the new Kingdom; justice is henceforth conquered by mercy. No master has been so inexorable as Jesus towards sin, and none so gracious

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towards the sinner. Thanks to him, man forgets his eagerness to condemn and judge his brethren; before he is severe on another, he thinks of his own faults, and instead of crushing him, he strikes his own breast.

This episode, which critics, more or less prejudiced against the fourth Evangelist, have wrongly suspected of doubtful authenticity,[1] helps us to understand this stormy period of the ministry of Jesus in Jerusalem. It shows with what obstinacy his adversaries pursued him, and what perfidious stratagems the Rabbinical party planned to compromise him. They were irritated and annoyed by the popularity of Jesus, and sought by every means in their power to rob him of it. This was the hidden aim of their question concerning the woman taken in adultery; but the design recoiled harmlessly before the unshaken firmness and infallible wisdom of the Master.

From this time forward, he continued his teaching, throwing into his words ever more and more directness and force; indeed, it was at Jerusalem, in presence of the religious teachers, who believed themselves initiated into every mystery of the Law and the Prophets, into every secret of the Book, that they attained their fullest power. It was no longer from nature and daily life that he borrowed his images, it was on Scripture itself, upon the knowledge of the Law and the national history, that he relied to declare what he was, and what he was to accomplish.

The rabbis taught that the Messiah was the Light, and that glory dwelt in him.[2] Jesus alluded to this doctrine in his new discourses, when he asserted that he was the true pillar of fire,

[1] See Appendix O: *The Woman taken in Adultery.*
[2] *Echarabb.*, fol. 68, 4; *Beresch. rabb.*, fol. 3, 4.

and the Light of the world. Israel symbolizes all mankind, the luminous cloud is the emblem of the Messiah.

"I am the light of the world,"[1] he said: "he that followeth me shall not walk in darkness, but shall have the light of life." The pillar of fire guided Israel by night across the desert and led them to the promised land; Jesus will guide mankind through the darkness in which we are straying; show us that the Father awaits us in his Kingdom, and will mark out our course for us. We have but to follow him, if we would escape the errors which blind the reason, and the storms which the passions heap upon us. This Light of life, which he promises to those who follow him, is no dead science, abstract and sterile, it is a living and fruitful glory, which pervades the soul which faith has placed in communion with God. It is not reserved for a privileged race, it is the inheritance of all who believe and love; it does not enlighten us on the things of time, it initiates us into the things of eternity, into the mystery of God and his ineffable life, veiled from every human eye; it teaches us the name of the Father, and shows us that, in spite of our helpless and corrupt nature, we are called to become his children; it makes us acquainted with the infinite power of the Spirit which spreads through us to transform us into the image of the Father, and to raise us up to him. Every other light, beside that, is but darkness; he who possesses it is in the light and life; he who possesses it not, in nothingness and the shadow of death.

He who had preached, in Galilee, the Sermon on the Mount, proclaimed the mysteries of the Kingdom of God, eclipsed by his doctrine all the masters and the prophets, could say at Jerusalem, before the people and the hierarchy: "I am the Light of the world."

No one has possessed, like Jesus, the power of affirmation.

[1] John viii. 12.

His teaching surpasses our wretched formulas, and our poor human logic cannot measure it by what we call the first principles of evidence. But what man cannot see, he can believe; and the moral authority of Jesus is worthy of all confidence. When once we have submitted to him, we prove within ourselves without delay the truth of his words. The soul lives by it; and no rational proof will ever give us the certitude which our inward feeling brings us. Human learning speaks to the mind, the religious teaching of Jesus appeals to the conscience; the first justifies itself by logical arguments, the second is essentially concerned with action, and attests its truth by the virtues and the peace which it imparts. Moreover, Jesus does not prove, does not discuss; if he does, it is in condescension, not so much in order to reveal his doctrine as to refute his enemies, discover their hypocrisy, dissipate their errors, and sometimes to confound their obstinacy.

In full consciousness of his divine personality, of his substantial union with the Father, he appears as the witness of the truth;[1] he enunciates and affirms this truth, presenting it under a thousand appropriate forms. From thence come the calm, the beauty, and transcendency of his evidence. Nothing can ever equal the tranquil and true expression of the man who sees and knows, who is sincere and good, who will neither deceive nor be deceived; and what is such a man compared to him who saw the Father and knew him, who heard and obeyed him, who was neither exalted nor cast down, and who came to give to all the living light and the peace of the Spirit.

The Pharisees, however, could not endure that he should arrogate to himself the title and the glory of the Messiah. On hearing him speak thus of himself, they could not contain themselves; and thinking to overthrow the teaching of Jesus from its foundations, they said to him: "Thou bearest

[1] John viii. 13.

record of thyself; thy record is not true."[1] Jesus, in a first and decisive encounter with the same doctors, sent by the Sanhedrin, had already proved his title to credibility, and justified his mission, not only by the authority of John, universally recognised as a prophet, but also by his divine works, by the voice of his Father, and by the Scriptures. He did not renew his defence. He met the blind obstinacy of his enemies with the increasing firmness of his affirmations, and, formulating the truth with a power born of the consciousness of his own personality, he took the offensive. "Do not deceive yourselves," he said to them: "Though I bear record of myself, yet my record is true; for I know whence I come and whither I go."[2] Then, remembering one of their legal usages,[3] by virtue of which they refused to accept the witness of unknown persons, he showed them the hidden cause which prevented them from believing in his assertions. "But ye cannot tell whence I come and whither I go; for ye judge after the flesh."

The Jews would only listen to their learned traditions, their false wisdom, their political and religious prejudices; they saw in Jesus only the enemy of these traditions and the destroyer of this false learning, and these prejudices; how, then, should they know him? Rather than renounce what constituted their wisdom and their glory, they traduced the Prophet, denied his mission, and, attributing to the evil spirit his power and his miracles, they took refuge in the darkness of hatred. That is the perpetual history of criticism and philosophy in the presence of Jesus: it is obstinate in wishing to measure it by the standard of what it calls its principles, and it passes on powerless before his presence, condemned to misunderstand and to depreciate him, always eager to criticize, and always incapable of understanding.

[1] There was a legal axiom among the rabbis: No man can be a witness in his own cause.

[2] John viii. 14.

[3] *Sanhéd.* C., 5, hal. 3, 4.

To this wrathful pride of the carnal man, who judges what is far above him, and who depreciates what is beyond him, Jesus replies by a word of infinite gentleness: "I judge no man." He had, that very morning, given proof of this by his attitude towards the woman taken in adultery. At his first coming, the function of the Messiah is not to judge and condemn, but to offer to all men salvation and pardon; those who reject him, judge and condemn themselves by showing themselves unworthy of the divine gift.

"And yet," he added, "if I judge, if I bear witness, my judgment is true, my witness is of avail. To the judgment of man, subject as he is to error, incompetent in so many things, vain and superficial, tainted with ignorance and passion, always weak and narrow, Jesus opposes his own judgment. He proclaims it true, in the full sense of the word; he rises above wretched and fallible mankind; and he explains the reason:

"I am not alone, but I and the Father that sent me." A tremendous assertion, which reveals to us the inward life of Jesus. Every intelligent being is, by itself, far from the Father; it knows that he exists, it is or may be progressing towards him, it aspires to know him and to love him; but it does not see him, and it is not in him. Jesus is in the Father, with the Father, in the unity of one and the same essence; the Father and he are two equal persons. To see in Jesus only the exterior man, is to judge him by appearance; we must recognise further what is behind this appearance. No profane eye can read it; it is the testimony of Jesus alone that tells us of it, and it is the sublimity of faith to abandon ourselves to this extraordinary evidence by which the Son of God reveals himself to us. Whether we accept or reject him, he remains no less unshaken in his witness. Always at union with the Father, from whom he receives everlastingly his whole being; his truth, power, beauty, perfection, and life, he transmits that being to mankind in his teaching, which gives us freedom, and in actions which remain the type of virtue.

Then Jesus, relying, the better to convince them, upon the legal doctrines of his opponents, a doctrine consecrated moreover by the Law,[1] said to them: "It is also written in your law that the testimony of two men is true: I am one that bear witness of myself, and the Father that sent me beareth witness of me." These are the two witnesses.[2] In thus invoking the testimony of his Father, he was not only reminding his hearers of the voice which, at his baptism, had publicly proclaimed him the well-beloved Son, and of the miracles which proved the constant intervention of the Father's power in his life; he declared the inner character of his life, he again affirmed that he knew himself and his mission in the light of the Father who lived and spoke in him.

All these solemn declarations are without analogy in the history of mankind. Among those who, under the title of prophets, messengers, inspired persons, have astonished their contemporaries, attracted the people, awakened consciences, founded empires or religions, we shall find no one who has spoken in this way. None have ever had the audacity to use such language, which remains one of the unfathomable mysteries of Jesus. Faith alone can penetrate it, and it has a meaning only to the mind of faith. If Jesus is the Son of God, his every word is brilliant; if he is not, it all is madness. Who shall dare to treat him as a madman? The Jews cast this insult against him; but history has kept Jesus at the height of God himself, where he took his place. This revelation, which made such a stir in the Temple Courts, provoked among those who heard him only murmuring, anger, and irony; but it has been stronger than that murmuring, anger, and irony; it has created a new mankind.

"Where is thy Father?" said the Pharisees stupidly to

[1] Deut. xvii. 6; xix. 15.
[2] John viii. 17, 18.

him; a witness must be seen and heard. "If ye had known me, ye had known my Father; but ye know neither me nor my Father,"[1] was the answer of Jesus. Jesus is the sole revealer of God; what he taught is the word of the Father; what he did is the work of his goodness; his virtues are the holiness of the Father; his mission, as he understands it, is the will of the Father. But the blind Pharisees saw nothing of all that he manifested of himself, and they hardened themselves in their obstinacy.

It is easy to perceive the strength of the opposition which such discourses must have raised in the portion of the people which was slavishly obedient to authority, in the leaders of party and school, and above all in the priesthood. Authority felt itself menaced, the doctors supplanted, their partisans frustrated in their vain dreams of national greatness; all were offended. So pure a Messianic doctrine could not be accepted except by upright consciences and sincere hearts. Hatred and jealousy brooded and murmured, breaking out only in insulting and violent words, and inspiring as yet no measure of repression. No man, says the Evangelist, laid a hand on him; for his hour was not yet come. They hoped that the movement would die out of itself; on the contrary, it was about to increase, and its opponents were to be reduced to this dilemma: either to accept the Messenger of God or to put him to death.

[1] John viii. 19.

CHAPTER III.

NEW MESSIANIC TESTIMONIES OF JESUS.

In all national life there occur crises, from time to time, by which nations are made or marred. The Feast of Tabernacles in the year 29 marks such a critical moment in the history of the Jewish people. The Messiah whom they had awaited for so many centuries was among them, in his capital, and at his Temple. He spoke to the people, he called them, he asserted himself. Was he to be welcomed or disowned, rejected or met with acclamation? The future of Israel hung on this alternative. If they received their Messiah, they would not indeed save their nationality, whose mission would have been fulfilled, but they would have accomplished the most glorious of destinies; after having been the prophet of God and of his unity, they would become the apostle of the Gospel; but if not, if they remained wrapped obstinately in the narrow unity of their race and of their Law, they would be rejected, in their turn, by him whom they had repudiated. Nothing remains to them then in this world but to drag out an inglorious existence, lost in the midst of nations who have rallied to the unity of the Kingdom of God, suspected by all, restless, always to be deceived in vain dreams of salvation, and yet incapable of being saved, since they have disowned their only Saviour.

Jesus was fully conscious of this solemn crisis. He saw in it another more universal and more profound, the crisis of the

souls of humanity. In manifesting himself to his people, he spoke to mankind. He saw not only Israel and the Temple, but behind them the soul and the human race, and hence his discourses were boundless in their range. His zeal to convert the nation increased and grew in force with the opposition which he encountered. Nothing could relax or discourage his efforts ; and yet there was a barrier opposed to him which appeared immovable in the blindness of the masses, and the fierce incredulity of the Pharisees and the hierarchy.

Seeing that the opposition only grew the stronger, Jesus, with a sadness full of warning, showed these hardened men the consequences of their want of faith. The limit of his appeals was about to be reached ; he was to withdraw, to disappear. His coming was but a passage ; as he came from the Father, so he would return to the Father. Woe to those who had not understood him ! "I go my way, and ye shall seek me," he said, that is, ye shall call vainly on the Saviour, and he will not answer, "And ye shall die in your sin."[1]

The great crime is to resist God ; those who commit it, die. With his departure Christ takes life with him ; and his absence brings night and death. What would we not give to find him and cling to him again ! But no, he added, "whither I go, ye cannot come." He was going to his Father, and none can rise unto the Father, unless Jesus draws him. The living Spirit of God is the sole force which exalts our nature to the Infinite ; and this Spirit is only given to those who have faith in the Son of Man. The history of the Jewish people is the most fearful justification of the words of Jesus. The hour of the Messiah once passed, Israel sought in vain for an answer to their urgent need of salvation. Evil is victorious, overwhelms them, enslaves and kills them ; they wander in death, without ever finding the way of life.

[1] John viii. 21.

This announcement by Jesus of his mysterious departure, and the impossibility of joining him where he was going, provoked the irony of the Jews, and above all of the Sadducees. They affected not to understand him. "Will he kill himself?" they asked, "because he saith, Whither I go ye cannot come." Jesus, disdaining to answer these mockeries, probes the very depths of their conscience, and lays bare the secret cause of their intractable opposition. "Ye are from beneath," he said to them, "I am from above; ye are of this world, I am not of this world. I said therefore unto you that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins." Below, there is nothingness, the creature; above, is Being, the Father, God. Placed between these two opposite poles man can turn to one or the other, can raise himself to God or struggle helplessly in his own nothingness. If he turns away from God he becomes a being sprung from beneath, whirled about in this tempest which he calls the world. His knowledge is but darkness, for he knows not whence he comes nor whither he goes; his wisdom and his prudence are but folly, for they mislead him far away from his destiny. He is the prey of every illusion, of every vanity, every infatuation, every sorrow, every tyrannical impulse, selfishness, and pleasure. Revolted against the will of God, he forces himself to forget him and to flee; he would fain that God were not, and not being able to annihilate him, he denies him and suppresses him from his life and his thoughts.

Jesus, come from the Father, is the Being from above. In coming to this world he loses nothing of his divine essence, he fills with God the humanity in which he is incarnate. All that his human intelligence sees and conceives is of God, all that his will asks and imposes is of God; all that his lips utter is of God; though present in the world he is not of the world, and if he meets there misunderstanding, repulse, and hatred, it is from those who, instead of yielding to the divine

attraction, shut themselves up in the narrow ideas of their own wilful and selfish nature.

Herein lay the motive of this keen struggle which he was now sustaining against his nation. He appealed to the conscience of all; he is answered by false religion, vain legality, the tradition of the elders, and national or individual selfishness. Between the man from beneath, carnal and worldly, and him, the man from above, there can be no understanding, only an absolute and fatal repulsion.

Terrible as it is, the threat of punishment is destined to be without effect; Jesus makes it nevertheless, and declares himself as having, of himself, power against evil and against death. Whoever rejects him will not escape either one or the other; in his obstinate resistance to God, that very essence of sin, he will not share in the living Spirit of God, the true death, the death of the soul, the death eternal. "Yes," cried he, in accents which expressed all his burning zeal, "if ye believe not that I am he, ye shall die in your sins." At these words, "If ye believe not that I am he," the Pharisees interrupted him. The expression of Jesus recalled the very one by which Jehovah defined himself in the Old Testament, summing up in the word, "I am,"[1] his whole being.

"Who art thou?" they cried. They wished, it seems, to draw from Jesus the word Christ, which he had always avoided up to the present, and of which they could make a malicious use against him. He would pronounce it at the right moment, but he was not about to submit to the insistance of his enemies; they could no more draw a word from him by taunts, than they could make a plaything of his power by their bitter and treacherous provocation. Jesus answered, "I am even the same that I declared unto you from the beginning."[2]

Man may be deceived concerning himself; in his timidity

[1] Deut. xxxiii. 39; Is. xliii. 10.

[2] See Appendix P: Interpretation of *τὴν ἀρχήν*.

or ignorance he does not assert all that he is; in his ambition of fame he asserts more than he is; often, either deceiving or being deceived, he asserts what he is not. The answer of Jesus is adequate to his being: he is solely and truly all that he asserts of himself. The minds in which these words meet with belief are not slow in feeling and experiencing that Jesus is the true temple, the living fountain which quenches all thirst, the light, the heavenly bread, and the life. This subjective experience of his divinity eclipses all mental certainties. We are not rooted in the word of the Saviour till we verify it by inward facts which never deceive.

Jesus resumed the current of his reproaches against the obstinate Jews: "I have many things," he said, "to say and judge of you, but he that sent me is true; and I speak to the world those things which I have heard of him."[1]

We must notice the earnestness with which Jesus, in his solemn teaching, relies upon his constant, perfect, and absolute inward communion with the Father; he comes from him, he returns to him; the Father has given him all; it is he that sends and inspires him, that dictates his word and orders his life. This ineffable relation constitutes the very mystery of Jesus, for it implies his divine sonship, and it is the source of the truth, the goodness, the power, and the holiness with which his human nature overflows.

Such allusions were quite misunderstood by the Jews. The novelty and sublimity of such language lent itself to frequent mistakes in the minds of those who listened with a reason filled with sophistries, and a heart hardened and shut to all belief. Often in the crowd it was asked who was this person whose Messenger the new Prophet declared himself to be, and whom he vaguely referred to without naming. They dreamed, perhaps, according to the ideas of the time, of

[1] John viii. 26.

some mysterious being who was to precede the Messiah and with whom Jesus maintained a hidden connection; they did not understand that he spoke to them of the Father.[1]

No amount of blindness and obstinacy could discourage or weary him. The knowledge of his future passion did not afflict him; he even makes covert allusions to it; he knows that, far from hampering his mission, it is to be the starting-point of his triumph, and he does not fear to announce to those who oppose and reject him to day, that they shall acknowledge him to morrow. Men are terrified by the impenetrable future that lies before them; they see in it the grave of their glory and the annihilation of their works; Jesus regards it with confidence, for the future is to compensate him for the defeat of the moment.

"When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."

History has fully justified these prophetic words. The death of the Son of Man has proved his "exaltation," as he was pleased to call it, comparing his cross to a throne. When men, having spent on Jesus their anger and scorn and hatred, believe they have overcome him, they will only have succeeded in preparing his glory. Freed henceforth from the infirmities of this lowly and sorrowful life, to which he had of his own accord subjected himself, he will shine in his irresistible might. It is then that the light will break forth; all eyes shall behold the Crucified exalted above the earth, and the Jews themselves will acknowledge one day, at the end of time, all that they now reject, the divinity of the Son of Man, the truth of his teachings, and his absolute holiness.

In spite of the hostility of his hearers, the words of Jesus were not always shattered against stubborn in-

[1] John viii. 27.

credulity; if he let loose the storm, he also brought peace to more than one soul in this agitated crowd. "Many," says the Evangelist, "believed on him, as he spake these words"; and, touched by his teaching, recognised him as the Messiah. Some of the elders themselves were shaken. The power of assertion, the sincerity of accent, the radiance of the soul of Jesus, at last prevailed over their prejudices; they felt that the declarations of the great Prophet were not a vain boast.

He wished to prove the faith of these new believers, for he felt it was superficial and weak.

"If ye continue in my word," he said to them, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." This last word raised a tempest; it proves with what wisdom Jesus guarded himself against the Jews, so anchored as they were to their vain opinions and false ideas of the Messiah: "We be Abraham's seed," they replied, "and were never in bondage to any man; how sayest thou, Ye shall be made free?" The old Judaic leaven was still fermenting in their minds, which appeared to be opening to the faith. The mere hint of subjection offended them; and they summoned all their pride of race to repel it. The misunderstanding was to be dissipated, he did not mean political servitude nor civil and personal subjection, but the bondage of the soul. The tone of Jesus became more solemn: "Verily, verily, I say unto you," he replied, "whosoever committeth sin is the servant of sin." The Jews now knew in what this deliverance consists, which popular opinion ascribed as one of the glories of the Messiah.

The explanation must have shocked their minds more violently still, infatuated, as they were, with their own righteousness. Although they boast to be the sons of Abraham, they have none the less sin for their tyrant, and before the Father of the race they are no better than slaves. Now the position of servant is one thing, that of son another. The first does not remain always in the house; he remains there only

at the pleasure of his master, and may be expelled or sold; the second abides there always. We see here a new illustration of Jesus' consciousness of his divine nature. Man is everywhere a servant of sin; whatever be the purity of his blood and the religious law which he obeys, he is enslaved. One alone is the Son, that is Jesus. He fills the house. All the honour and dignity of man, born a slave, is only the power to be freed; but, for that, he must accept with the word of the Son, the Spirit which speaks by that word.

Such are the truths, at once severe and consoling, which he taught to this people. "If the Son, therefore," concluded he, "shall make you free, ye shall be free indeed."[1] Otherwise there is no hope for them. Far from aiding in this work, and strengthening themselves in the word which gives deliverance, they allowed themselves once more to be overcome by their prejudices. They would have welcomed a Messiah who flattered them, they revolted against one who humbles their pretensions; his words took no root in them; they returned to their opposition and inveterate hatred. "Ye seek to kill me," said Jesus to them, "because my word hath no place in you."

Then, blow following upon blow, he struck at the root of the stubborn pride of those children of Abraham, and showed them who is their true father. You say you are the seed of Abraham, Jesus said to them: "I speak that which I have seen with my Father; and ye do that which ye have seen with your father." He seems to put them the question, "Is Abraham truly your father?" Yes, they cried, "Abraham is our father." "If ye were Abraham's children, ye would do the works of Abraham."[2] Be like him, docile to the truth of God;[3] respect, like him, his messengers.[4] The hostility of his hearers broke forth; stung by the words of Jesus, they

[1] John viii. 36.
[2] John viii. 39.
[3] Gen. xii. 22.
[4] Gen. xvi. 17.

did not attempt to justify themselves, their offended pride rankled within them, they would not listen to anything, and they repeated with emphasis, "Abraham is our father."

"If ye were the children of Abraham," then said Jesus to them, pressing them still closely, "ye would do the works of Abraham.

"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father."

The Jews, understanding that Jesus spoke to them of moral sonship, cried:

"We are not born of fornication; we have one Father, even God."

"If God were your Father," Jesus replied, "ye would love me; for I proceeded and came forth from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot bear my word."[1]

The members of the same family have an accent, a manner of speaking, which they recognise, because the same sentiment, the same thought, inspires them alike. The stranger wonders at their language, and he does not understand it because he is of another spirit. Jesus is about to reveal at last to those who cannot receive his doctrine, of what spirit they come, and the deep-seated cause of their blindness, unbelief, and their invincible opposition. It is one of the severest comments that he addresses to his people.

Say not that ye are the children of Abraham; no, nor call God your Father.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

[1] John viii. 40–43.

It is the whole genius of evil summed up in the hatred of man and of truth. The two characteristics of Satan, hatred and lying; the hatred which kills man, and the lying which kills truth in man; are found in these hard-hearted Jews. Blinded by the suggestions of Satan, the murderer and the liar, they meditated already the death of Jesus, and they revolted against the doctrine of God which he brought them.

He reproved them with severity: "Because I tell you the truth," he cries, "ye believe me not. Which of you convinceth me of sin?" Holiness is one of the highest guarantees of truth. Man possesses neither absolute truth nor absolute holiness; he is subject to error, and his reason deceives itself; he is inclined to evil, and his will is defective. Jesus has nothing of these two inherent weaknesses of our nature. While the holiest men, the more perfect they become, are the more convinced of the frailty of the spirit and the shortcomings of the will, he, the Son of man, asserts that he possesses absolute truth and absolute sanctity. He solemnly declares that every word proceeding from his mouth comes directly from God, and consequently is the pure expression of all truth; and in the face of his enemies he does not fear to hurl this defiance; "Which of you convinceth me of sin?" The gage was not taken up. "And if I say the truth," he added, "wherefore do ye not believe me?" Jesus will tell them the reason in a few words, which unmask all the incredulity of his listeners. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

To be of God is to obey the attraction of the Father, which draws us on towards the fulness of life, truth, and goodness. Whosoever welcomes this attraction is from God and belongs to God. He will find in Jesus rest from his infinite desires; he will hear his word and understand that it is of God. Whosoever withdraws from this attraction to fall back upon himself, imitates Satan; he no longer binds himself to God, he loves himself and departs from the truth; he

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obeys only his own selfish desires, and takes delight in his errors; and as God is love and truth, in setting himself against God, he enters into hatred and falsehood. All that speaks to him of God troubles and irritates him, and all truth is offensive to him. He oppresses and deceives, while Jesus frees and enlightens. The actions of life are thus explained by the direction taken by the soul. According as the soul aspires to God, or shuts itself up in its own nothingness, it believes or believes not, it loves or it hates; it seeks truth or falsehood, sacrifice or enjoyment; it devotes itself or it destroys others; it follows his messenger, the Son of God, or it crucifies him. These severe reproaches, which were directed against the pride of the Jews, on their most sensitive point, drew from them cries of insult and scorn. They cast this insult at Jesus:

"Say we not well that thou art a Samaritan, and hast a devil?"

Jesus answered: "I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth."[1]

"When he was reviled," says one of his witnesses, "he reviled not again, but committed himself to him that judgeth righteously."[2] He remained in truth and in love, and appealed, with the martyr's gentleness, to the justice of his Father. In his calmness and power, instead of becoming angry, he reminded his insulters of the divine benefits which he was reserving for his disciples: "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Being in communion with the Spirit of God himself, he will drink of its inexhaustible source divine life, and infinite truth and love; and this divine life will pervade even his mortal body, and raise it again for eternity.

But Jesus cannot convince these fanatics, who are blinded

[1] John viii. 50.
[2] I. Peter ii. 23

HEAD OF CHRIST.

From the Fresco "The Last Supper," by Leonardo da Vinci.

by their wicked spirit; his clemency only exasperates them, and his promises seem madness to them. They pretend to distort everything that he says by giving it a material and coarse meaning. They cry, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?"[1]

Jesus answered: I follow only the will of God. "If I honour myself, my honour is nothing; it is my Father that honoureth me."

In face of these violent provocations, Jesus is not troubled. What is the fury of men to him who possesses the light and the power of God? He replies by one of the most sublime assertions which came from his mouth, effacing himself in the glory with which his Father has enveloped him. The glory of the Son of man is in his union, perfect, substantial, and personal, with God. Mysterious in itself, it is explained by his words, his holiness, and his miracles; it has made of Jesus the religious centre of mankind, the universal focus of light, of life, and of salvation. It is the work of the Father, to which Jesus refers everything, and which is thus the eternal principle of his glorification.

"Ye say that he is your God," he says, "yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him and keep his saying."

To the self-satisfied ignorance of his enemies, Jesus opposes with an absolute and tranquil certitude, the knowledge which he has of his Father; and to their question, "Art thou greater than our father Abraham?" he replies, cutting short their words:

"Your father Abraham rejoiced to see my day, and he saw it, and was glad."

[1] John viii. 52.

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This was a formal reference to his Messianic dignity. He proclaims himself to be the One in whom the nations of the earth should be blessed, according to the promise made to the father of the faithful; this promise is realized to day, and in the glory of God in which he dwells, Abraham beholds him, and rejoices in him. Coarse, as ever, and commonplace, the Jews, in surprise, interrupted him with contemptuous indignation:

"Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus answered: "Verily, verily, I say unto you, Before Abraham was, I am."[1]

Abraham has been, Jesus is. Against the historical beginning of the father of the faithful, he sets the fact of his personal existence, eternal, without beginning, and without end. It is the unchangeable present. Such words recall the cry of the Psalm:

"Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting to everlasting, world without end."[2]

These words have inspired the prologue of the Gospel from which we borrow these narratives and these fragments of discourse; they belong to that class which are not invented, and which are explained only by madness or by inspiration. They are a part of that speech of Jesus which is above every human tongue, and which only believers can understand. No subtlety of exegesis can weaken them or render them plausible to the critics who deny the divine sonship of Jesus. His hearers took their part; they judged his words blasphemy; they could only fall at the knees of the Prophet or stone him. In the fury of their false zeal they took up stones to cast at him. Jesus withdrew, and, followed by his disciples, went out of the Temple.[3]

[1] John viii. 57.
[2] Psalm xc. 2.
[3] John viii. 59.

CHAPTER IV.

THE MIRACLE OF THE MAN BORN BLIND.

THE roads and gateways of cities in the East are beset with the blind, the crippled, and the infirm of all kinds, imploring pity from the passers-by, and asking for alms in a plaintive voice. The custom has not changed for centuries. As Jesus was leaving the Temple,[1] he observed at one of the gates one of these unfortunate people, blind from his birth. "Master," said the disciples, "who did sin, this man, or his parents, that he was born blind?"

In religious doctrine, physical infirmity, like death, has its hidden origin in sin. It would be a mistake, however, to believe that the suffering of an individual has always its immediate cause in a personal failing of him or of his parents. Jesus corrects this prejudice, and, raising the soul of his disciples to holier thoughts, he points out to them the part which suffering plays in the purposes of God.

"Neither hath this man sinned," he said, "nor his parents; but that the works of God should be made manifest in him."[2]

All human suffering, in the presence and under the influence of Jesus, becomes transformed; it moves him to pity; he heals it sometimes, he consoles it always, and man is not slow to recognise in this service the saving power of God. The life of the Master is but the web woven of the

[1] John ix.
[2] John ix. 3.

works of his goodness. He gave himself up to these works, never missing an occasion for them, for he knew that his passage on earth was short. He compared it to the day, and his death was in his eyes as the night.

He said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."[1]

He was now to give them a significant proof in the case of this blind man. He spat upon the earth, made clay of the spittle, and spread this clay over the eyes of the patient. "Go," said he, "wash in the Pool of Siloam." He went his way, washed, and came back seeing. It was the Sabbath day.

The Pool of Siloam[2] is situated at the foot and at the south-west point of Ophel, at the meeting of the valleys of the Cedron and the Gihon; it received its waters from a spring which is now called Sitti-Mariam, through a subterraneous channel scooped out of the rocks of the hillside. In the days of Herod the walls of Jerusalem stretched down to the pool, embracing also a large part of Ophel, which is now desolate. The pool is now in ruins under the open sky. Scattered fragments of columns are the only remains of the old church which was erected there, in early ages, to the "Saviour Illuminer."

The sudden cure of the blind man was soon known. His neighbours and those who had previously seen him as a beggar, seated on the roadside or at a gateway, said to one another: "Is not this he that sat and begged? Some said, This is he; others said, He is like him: but he said, I am he." They questioned him with curiosity. "How have thine eyes been opened?" He answered: "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the Pool of Siloam, and wash; and I went and washed,

[1] John ix. 4.

[2] Cf. *De Bell. Jud.*, vi.

and I received sight. Then said they unto him, Where is he? He said, I know not." They brought him then to the Pharisees, who in their turn asked him how he had received his sight. He said to them, "He put clay upon mine eyes, and I washed, and do see."[1]

Confronted with this miracle, the Pharisees were divided about Jesus. Some of them said, "This man is not of God, for he keepeth not the Sabbath day;" but others said, "How can a man that is a sinner do such miracles?" In their embarrassment they appealed to the blind man, saying, "What sayest thou of him, that he hath opened thine eyes?" He said, "He is a prophet." This reply disturbed them. Foreseeing the effect which such a miracle was destined to produce among the multitude, they challenged its truth. In order to strengthen themselves in their denial, they called the parents of him that had received his sight, and asked them, saying, "Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind. But by what means he now seeth, we know not. And who hath opened his eyes, we know not. Ask him; he is of age. Let him speak for himself."

The reticence of the parents, in their reply, was inspired by fear; for the Jews had already decreed in secret council the expulsion from the synagogue of any man who should proclaim that Jesus was the Messiah. Having failed to extort anything from the parents, the Pharisees next thought of intimidating the man who had been born blind. They called him back and said to him, "Give God the praise, we know that this man is a sinner." Obviously their aim was to induce this simple soul to speak like themselves, and to outrage in the name of orthodox piety and blind obedience to a tyrannical authority, the man who had made him whole. But an invisible power protects weak and upright hearts. "Whether he be a

[1] John. ix. 10, 11.

sinner or no, I know not: one thing I know, that, whereas I was blind, I now see."

This pertinence, this frankness of assertion, disconcerted them. "What did he to thee?" they asked him, "how opened he thine eyes?" The blind man, animated by the spirit of Jesus, became conscious of his strength. He answered them, "I have told you already, and ye did not hear: wherefore would ye hear it again?" And he added, with a touch of irony, "Will ye also become his disciples? Then they reviled him and said, Thou art his disciple, but we are Moses' disciples, for we know that God spake unto Moses; as for this fellow, we know not whence he is." The man answered "Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do no thing."

The reply was unanswerable; but wounded pride and malice have always as their last resort violence and calumny. The Jews became violent and calumnious. They answered and said unto him: "Thou wast altogether born in sins, and dost thou teach us?" And they excommunicated and cast him out. Jesus heard of it, and when he had found the man, he finished in him the work of his Father, and he whom men unjustly rejected was welcomed by his justice and goodness. He said to him, "Dost thou believe on the Son of God?"

"Who is he, Lord?" he answered, "that I might believe on him." And Jesus said, "Thou hast both seen him, and it is he that talketh with thee." He answered, "Lord, I believe;" and he fell down and worshipped him.

The Evangelist clearly takes a pleasure in narrating with the most circumstantial details this instructive episode. We can read between the lines of this narrative the history of

souls which find salvation and of those which persist in their incredulity. The blind man is the model of the former; the Pharisees the type of the latter.

The miracles of Jesus are as clear as noonday. His wonder-working powers have dazzled mankind with the splendour of innumerable benefits. He has raised the sick, he has restored sight to the blind, hearing to the deaf, movement to the paralytic, life to the dead. Those who have experienced this power declare it, and it is confirmed by parents, neighbours, the whole people. Their testimony is public, universal, popular; it is accepted by sincere souls; in their uprightness they soon learn to recognise in the wonder-worker the Messenger of God, and when the Messenger of God says to them, "I am the Messiah and the Saviour," they believe, and fall on their knees in adoration.

The Pharisees, the judges, and the cultured, surprised at first by the strength of the public testimony to this marvellous event, and still more by the very sight of those on whom it was accomplished, began to exert the prejudiced reasoning of their wisdom, their pretended learning or their infallible criticism. They exclaimed that it was impossible, and that this man was acting contrary to the laws, whether of their religion or the recognised laws of their learning and wisdom, and from these laws there was no appeal.

But the witnesses insisted: the facts were evident, and the evidence of the facts bore down all opposition. The conscience of the people, spontaneous and sincere, is ever ready to support a fact and treat with contempt the learning which denies it. Then began the embarrassment of those men of science, reason, and religion, falsely so called. At all hazards the testimony must be overthrown. They attempted to suborn witnesses, they tried by false interpretation to distort the proofs. If the witnesses and the proofs resisted falsification they had no other resource but calumny and excommunication. In the name of a false religion a witness may be regarded as a blasphemer; or

in the name of arrogant learning despised as being ignorant; or in the name of a violent and relentless policy, visited with ostracism and excommunication. But these victims of persecution, under the reproof of the world, are known of Christ. He loves their simplicity, their sincerity, their courage. He leads them to the faith; he tells them who he is, and they believe him. They are the elect of his Kingdom.

On one side is the blind man, the beggar, the outcast from the world, excommunicated for the cause of Jesus, confessing the divinity of him who opened his eyes to light and his soul to faith; on the other the Pharisees, the masters of knowledge, the learned in the Law and the teaching of the prophets, the judges who condemn without justice, anathematize him whom they should respect, resist evidence and harden themselves in incredulity. Here is the perpetual contrast which characterises the work of Jesus. The Master is not troubled or astonished: he often spoke of it to his disciples, seeing in it only the wise will of his Father, the very law of his Messianic mission.

Now he explains himself, as he confronts the Pharisees and says, "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."

The ignorant, the simple, the poor in spirit, who know not and pretend not to know, these are they whom Jesus enlightens. So-called sages, infatuated by their learning, their culture, and their systems, are convinced that they have nothing to learn, even from God whom they think they represent, or from his messengers, whom they despise and reject by their dogmas: and these are they whom the Son of God makes blind.

On hearing Jesus speak thus, certain Pharisees who were there, cried out in a tone of irony, "Are we also blind?" The reply of Jesus was crushing in its gentleness: "If ye were blind ye should have no sin; but now ye say, We see; therefore your sin remaineth."

In spite of every obstacle, in spite of the doctors with their easily roused passions and their pride of learning, in spite of the hierarchy with its threats and intentions of violence, the work of Jesus went on and made progress in the capital. There, as elsewhere, the poorer sort were his predestined followers; he saw his flock grow larger, and he looked upon himself as the shepherd. He admired those simple natures who feared not to compromise themselves for his sake, and to follow him despite the calumnies and anathemas of their leaders. The sight of his faithful followers moved him to tenderness, and inspired him with one of his most touching parables.

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."[1]

The Pharisees did not understand the allusion; they did not recognize Jesus as the shepherd, and did not understand that they were themselves those strangers who came in by stealth, like thieves among the flock. Jesus explained the parable:

"Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might

[1] John x. 1-5.

have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

This parable, borrowed in its minutest details from the pastoral life of the East, is one of those which set before us with the greatest charm the ineffable mystery of the work and of the personality of Jesus. No name designates him more fitly in his gentleness than the name of shepherd. The sheepfold is the people of God folded and gathered together, like a chosen flock, within the enclosure and pale of the Law. The door of this enclosure is the Messiah; no entrance is possible, in fact, except on the conditions of believing and hoping in him. Faith in the future Saviour was the soul of the ancient law; the Jews lived only by that faith, for by it alone they belonged to the holy people. All those leaders who have despised him, the kings who betrayed their trusts, the false prophets, the false Messiahs, the rabbis with their vain traditions and materialistic worship, are only thieves and robbers who scale the walls of the sacred law. Instead of feeding the sheep, they are fed by them; instead of giving them life, they slaughter them; instead of leading, they

lose them. Those who expected the Messiah were already inspired by the Messiah whom they longed to see; and those who, through him have come into the fold, true messengers and true believers, have found pasture and are saved.

But Jesus is not only the door, he is the shepherd; he has led his sheep far away from the narrow limits of the ancient fold; he calls them, and they hear and recognize his voice; he goes before them, leading them into new pastures where they find the fulness of life; he dies for them, and to save them. His fold is the Church, it is vast as the world, eternal as God; to fill it, he will go among the lost of mankind, where so many neglected sheep are awaiting him, to call them and lead them back. These are they to whom he refers when he says: "And other sheep I have, which are not of this fold: them also I must bring." They will be gathered by his own Spirit through the ministry of his apostles.

He will be the pasture, and his flock will live by him; at such a cost will Jesus be indeed the shepherd. The thought of death, which was always present with him, expresses itself here with a peculiar characteristic; he wishes us to know that he dies of his own free will, and that if his enemies, who are the wolves of his flock, are allowed to slay him, it is because he delivers himself into their hands, and because in so doing he is accomplishing the will of the Father. This last mysterious discourse overflows with love; it completes the series of Jesus' teachings at Jerusalem during the Feast of Tabernacles, in the year 29 and the days following.

The result of this apostolate has been strongly characterized by the fourth Evangelist. Public opinion, shaken and agitated, begins to be divided. Some see in the words of the Prophet only a frenzy, a madness, an inspiration of Satan, and they try to persuade the people of it: "Why do ye hearken to him?" they say, "he is possessed of a devil, and is

mad." Others again defend him, struck by the wisdom of his discourses, and the proofs of his mission which they see in his miracles: "No," say they, "these are not the words of him that hath a devil. Can a devil open the eyes of the blind?"[1] In the past as in the present, yesterday as to-day, Jesus must needs be opposed; and, in advancing his work, he appears ever more and more the great signal for division.

[1] John x. 19-21.

CHAPTER V.

THE FIRST RETREAT OF JESUS INTO PERAEA.

JESUS, in declaring himself publicly in the Temple the Son of the living God, before the authorities and the whole nation, with clearness and force, without equivocation and without metaphor, had accomplished one of the most necessary and at the same time the most hazardous acts of his mission. In order to make people believe in himself and his Messianic mission, he was bound to assert himself, but in asserting himself he was courting certain death. The hierarchy repelled and despised him. He was nothing more in their eyes but a false prophet and a blasphemer; and the Law punished false prophets with death.[1] He did not wish to hasten the catastrophe. He departed from Jerusalem, leaving the town echoing with his name, and public opinion confused and rent asunder by his teaching, which enlightened some and blinded and offended others.

It will be remembered that on his way to the Feast of Tabernacles,[2] he had, as he journeyed, sent seventy disciples on a mission into the towns and villages which he himself intended to visit.[3] Southern Peraea is in all probability the

[1] Deut. xiii. 5.
[2] See above, Book II., ch. ii.
[3] Luke x. 1, etc.

only part of all Judaea which had not yet heard the good news.

Peraea was situated on the eastern bank of the Jordan. It was bounded on the west by the river itself, on the north by the town of Pella, on the south by the fortress of Machaerus, and on the west by Arabia.[1] The tribes of Reuben and of Gad, and part of that of Manasseh, had settled there in former days, attracted by the richness of its pasture-land. In the days of Herod it was thinly populated; neither towns nor villages were to be seen except upon the plateaux or near the banks of the Jordan. The savage gorges and the steep mountain-defiles were desert. After the death of Herod, Peraea formed, with Galilee, the tetrarchy of Antipas. It became very prosperous under the Roman power, and reckoned several important towns: Pella, Gadara, Ammon-galaad, Philadelphia, Gerasa, and Heshbon. All had their theatres, baths, circuses, reservoirs, used for mock sea-fights, walls and fortresses, and were united by military roads; but for centuries past all has been ruined and laid waste. Some tribes of Bedouins, the Beni-Adouans, the Amaïdans, and the Azizas, alone occupy this solitude, where the old oaks are dying out, leaving the earth bare and desolate. Only in spring is it covered here and there with splendid harvests which constitute the riches of its inhabitants, a haughty and independent race, half agricultural, half pastoral, wandering with their flocks and their tents about this tranquil region.

It was to Peraea that Jesus retired, and there too the seventy disciples came to rejoin him. The meeting was a delight both to the Master and his servants.[2] The success of the messengers had been complete and brilliant. They appeared surprised and proud at the same time at the result of their mission. "Lord," said they to Jesus, "even the evil

[1] *Bell. Jud.*, iii. 2.

[2] Luke x. 17, etc.

spirits have submitted to us in thy name." Jesus, knowing that he was the sovereign Master of all evil spirits, and the deliverer from evil, answered them: "I saw Satan as lightning fall from heaven."

The triumph of his disciples is only the prelude of his own future victory; the kingdom of Satan will be destroyed; and henceforward, in Jesus, the Kingdom of God begins on the ruin of that kingdom. "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

The thought of his future triumph, the sight of his faithful disciples, following upon those days which he had just passed at Jerusalem, an object of hostility, contempt, irony, ignorance, and hatred, made Jesus thrill with joy. He experienced, says the Evangelist, a spiritual ecstasy. He cried: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight."[1]

The will of his Father is all in all to him. It is in it that he suffers and is resigned, rests and supports himself, rejoices and is glad; it is in it that he lives and dies. It rules all the work of salvation, whose faithful minister he is. Now the will of the Father is that the mysteries of his Kingdom should be concealed from the wise and from the rulers of this world, and that it should be made manifest to the humble. From the first hour that Jesus appeared, this will became more and more dominant. In Galilee, it strengthened him; in Judaea, at Jerusalem, he found it anew. This twofold experience has ever wrung from him the same cry. So it will in the

[1] Matt. xi. 25, 26.

succession of the ages. All human greatness which esteems itself above God and Christ shall be rejected; whereas all humility which abases itself before them will be welcomed. Genius, power, culture, worldly fame, are nothing. The Father knows only the humble and the poor in spirit; in their nothingness all the elect are equal. But let the elect take heart; they will be raised from the misery in which they are groaning. The Spirit of Jesus will enter into their souls; and they will find in him truth without shadow, virtue without weakness, love without alloy, life without decline.

The work of the Kingdom is the work of the meek, it can be spread by them alone; in its origin as in its development it bears the mark of this significant contrast: the nothingness of man and the power of God. It cannot be advanced by human genius, which rather hampers and impedes it, but only by holiness and virtue. Virtue always implies self-abnegation, and abandonment to the will of God, the sovereign power of the Kingdom. Jesus knew that he was the depository of this power, and he said to his disciples: "All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him."[1] When he saw his disciples gathered around him, initiated into his language and his work, he loved, if they were alone together, to speak to them of the joy and glory of their predestination. "Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."[2] These few words revive for us the happy hours in which Jesus enveloped his disciples with the radiance of his soul, and, filling them with his own cheerfulness, taught them to set store by their vocation. Even if the Pharisees should scorn

[1] Luke x. 22; Matt. xi. 25.
[2] Luke x. 23, 24; Matt. xiii. 16, 17.

and despise them, they can rejoice, for they are the privileged of God, and more favoured than prophets and kings.

Authorities are silent concerning the localities which Jesus visited with his disciples in Peraea. This new period of travel is related to us only by the third Evangelist, with a simple narration of the facts. But with this exception almost everything is described with clearness and precision. We see before us the multitude eager and full of enthusiasm, the Pharisees hostile or defiant, crafty, arrogant, and stubborn. The opposition and violence offered to Jesus at Jerusalem has only increased their ill-will. His words towards them become more and more severe. He will no longer spare them, and lashes them without pity. They are the great obstacle to his work, the stumbling-block to the meek; and his love inspires crushing anathemas against them. He stands before them in the fulness of his renown; it is no longer an unknown prophet, but the Messiah who speaks.

The struggle was not slow to burst forth. After an exorcism which had caused the people to wonder, the Pharisees came up and renewed their attacks, as in Judaea and Galilee. Some said: "He casteth out devils through Beelzebub." Others said: "Let him show to us a sign from heaven."[1]

It seems almost as though there was an understanding among the Pharisees to treat Jesus as one possessed; they everywhere cast this insulting blasphemy in his teeth; in Galilee, in Judaea, in the open Temple, and again in Peraea. Sectaries are always and everywhere the same; they look upon themselves as the sole and exclusive representatives of truth and goodness; whosoever opposes them is necessarily, to their minds, the accomplice of Satan, of error, and of sin. All that Jesus could say they were ready to call a lie; all that he could do they were ready to regard as evil. No one had been pursued by them with such implacable hatred. He cast out

[1] Luke xi. 14, etc.

devils at a word, freed the oppressed from their tyranny, and they saw in this holy deed only an act of Satan. He never ceased to rebuke this outrage which he called blasphemy against the Holy Spirit and the sin which was unpardonable and eternal; and he repels it here once more with the same vehement logic, and confounds his enemies by their own doctrine: If I by Beelzebub cast out devils, Satan is divided against himself. "Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand?" The Kingdom of Satan is destroyed. And that is what I came to accomplish.

And, alluding to the Jewish exorcists,[1] who made a trade of casting out devils for hire, and who found nevertheless an honourable welcome, he added ironically: "And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore they shall be your judges."

After having thus refuted by an argument *ad hominem* the sacrilegious hypothesis of his adversaries, Jesus explains to them, in a forcible parable, the nature of the cures which he performed and the vanity of their own exorcisms: "But if I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you." Satan is vanquished, God reigns in his stead. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Jesus asserts himself as the sole conqueror of him whom he mysteriously names the strong man armed, the tyrant of mankind. "He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh,

[1] Cf. *Antiq* viii. 2.

he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

Jesus here lets us see into the hidden drama of the conflict between the human soul and the power of Satan; he shows the sterility and impotence of whatever, apart from him, may claim to set us free. Neither the efforts of our own unaided will, nor the more or less superstitious practice of philosophy, or vain religions, or Pharisaic piety, can aid us here. It is not enough that the devil should withdraw, it is necessary that his power should be bound by the only spirit which can control him, the Spirit of God; and that the Spirit of God should occupy the place from whence the Evil One has been cast out. If it be otherwise, the powers of evil will remain in possession; lull them to sleep for a moment, and they will wake again to greater activity; cast them off for a moment, and they will reappear the more imperious; our servitude will only grow the stronger, and our corruption will strengthen with servitude. One being only has been revealed to the world with the fulness of the Spirit of God, and that is Jesus; and he alone, by true exorcism, realizes the Kingdom of God in the conscience and among mankind.

As he spoke, a cry rose from the multitude. A woman of the people, one of those perhaps whom the Prophet had healed, said in a loud voice: "Blessed is the womb that bare thee, and the paps which thou hast sucked." How often was Jesus thus applauded! This testimony of an unknown woman was sweeter to him than the blasphemy of the Pharisees was hateful. He drew attention to the cry to exalt her who had uttered it: "Yea, rather blessed are they that hear the word of God and keep it." To be the mother of Jesus implies directly only a human relation; but to hear and keep the word of God implies communion with his divine Spirit.

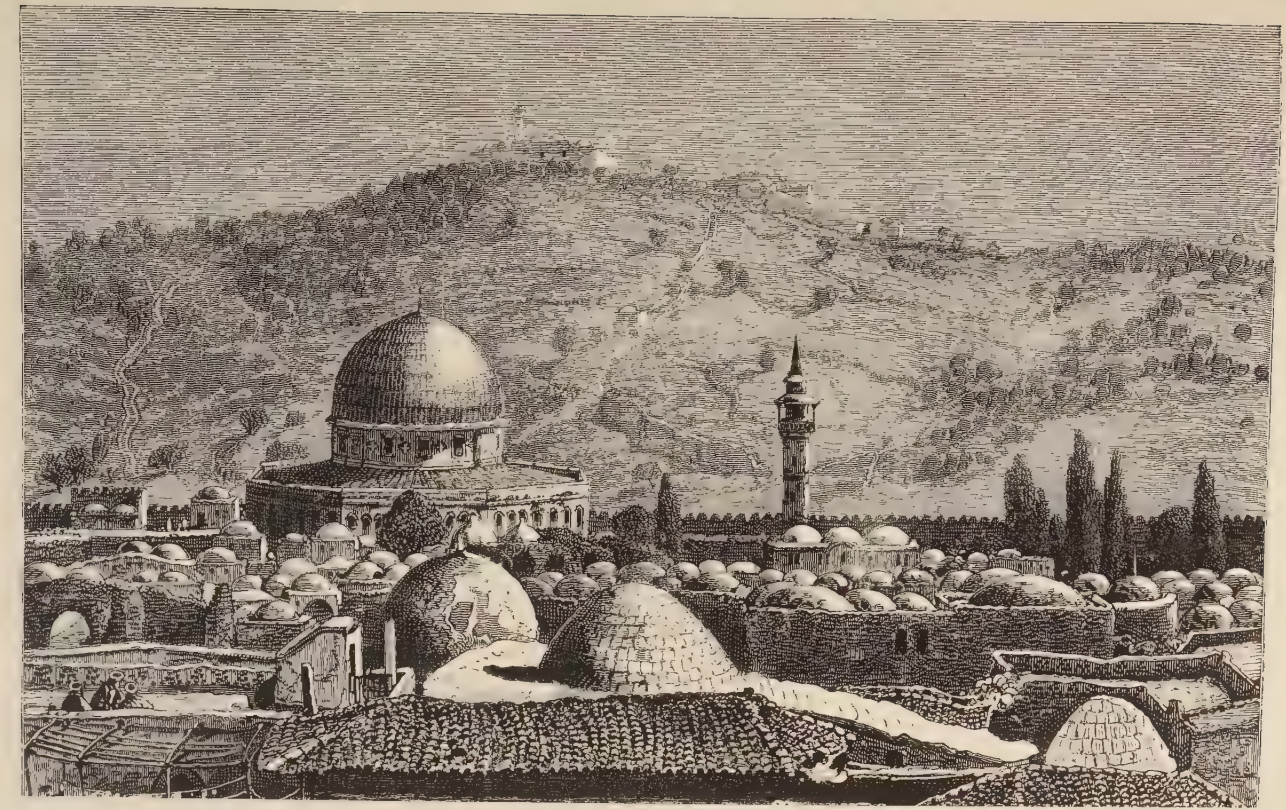
One single creature has been called to the crowning privilege of maternity; but every soul is called to receive the Spirit, and there is more happiness in receiving the living God than in giving birth to Christ.

The multitude was now gathered around the Prophet; and after having confounded the Pharisees who treated him as an accomplice of Satan, he set himself to unmask publicly the perfidy of those who persisted in asking from him a sign from heaven as a proof of his mission. Jesus had shown all the Messianic signs announced by the prophets again and again. Before all eyes, each more glorious than the last, they shone forth at every step, at every moment, such as Isaiah had described them six centuries before. But the sophistry of the Pharisees, blind and disdainful as it was, either passed over, or falsified them, by attributing them to the power of Satan. Convinced that heaven belonged to God, and persuaded that Jesus was a blasphemer, they pursued him with the challenge: Give us then a sign from heaven where God alone is Lord, and which will prove that God is indeed with thee.[1]

This demand, inspired only by a thirst for the marvellous, by prejudice, incredulity, and spite, made Jesus indignant; he repelled it with inflexible firmness: "This is an evil generation," he said to the multitude; "they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation."[2]

This could point to nothing but the death and resurrection of the Messiah. Here was at once a heavenly and an earthly miracle prefigured by that Jonah who was buried in the belly of the whale, and cast out after three days upon the sea-shore. No other can be compared to it, but it will only appear at God's appointed time. It will have

[1] Luke vi. 29-33.
[2] Luke xi. 29-33.



THE MOUNT OF OLIVES, FROM JERUSALEM.

for its principle the ineffable love of Jesus for mankind, for this love will cause his death; and the ineffable love of the Father for his Son, for this love will raise him up again. The challenge of the Pharisees will then be answered; Jesus affirms it with the confidence of one for whom the future was no secret, because he is the master of the future. He goes further; he makes them understand that this sign, so obstinately insisted on, will not convince their blindness and hatred: "The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

Moreover, was not Jesus in himself by his words, his wisdom, and his virtue, by the radiant influence of his whole being, the most wonderful of signs? Neither Jonah in his zeal, nor Solomon in his prudence, was his equal. Why then did not these Pharisees recognise him? It was not because the light was wanting to their eyes, but because their eyes could not receive the rays of that light. He said: "No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light." The light is himself; the Father has lighted it that all mankind may see it clearly. But it is necessary that our eyes should open and receive his rays. "The light of the body," he added, "is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."

Jesus loved this image, and has more than once employed

it. It sets forth, in a sweet and graphic form, one of the most necessary duties: uprightness of heart, simplicity of purpose, and purity of conscience. All the testimonies which reveal God, and which shine from Jesus, will come in vain to the man whose heart is false, whose purpose is hypocritical, and whose conscience is guilty. His signs will remain dark, and his most amazing miracles will prove nothing. Clear as the intellect may be, it will be struck with blindness, for the light of God can only penetrate a man through his heart and his conscience; it is the heart and the conscience that silence prejudice and reject the barren systems and all the egoism of intellect, so clever and so obstinate in repudiating the facts by which God reveals himself.

In reality, whatever we may think of the influence of the ruling errors and religious perversities of the Jews, the great obstacle Jesus encountered was not so much their prejudices as their vices, their vanity, their self-importance, their avarice, their hypocrisy, their indifference, and their scorn of others. He, whose compassion was unfathomable for the meek, the humble, and the sinful, felt against these hypocrites and guilty ones, so cunning in masking their vices, an inexorable severity. Gentleness had no further hold on these hardened hearts; but the holy anger of Jesus, in lashing them, avenged at least the truth which they outraged and the justice which they could not escape.

A Pharisee had begged him to take the morning meal at his house. Under the invitation, as we can see by the progress of the narrative, lurked a sentiment of ill-will. Jesus entered without washing, and took his seat on the couch destined for the guests. The Pharisee was offended, and asked him why he had not made his ablutions before the meal. The Lord, divining the thoughts of host and guests, began to say to them, in a tone of severity, with the authority of a judge who reads he conscience: "Now do ye Pharisees make clean the

outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also?" By the outside is represented matter: the inward part is the soul. God has created both the one and the other: the purification of the body cannot take the place of the purification of the soul: it is the soul rather which sanctifies the body and which must be made pure; and the soul is only pure through charity and love. He added: "But rather give alms of such things as ye have; and, behold, all things are clean unto you."

After having thus laid bare the great fault of the Pharisees he showered anathemas upon them: "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them."

The vehemence of his reproaches was so great, that a doctor of the Law, a scribe, one of those professional sages who had the keeping of the Scriptures and the traditions of the Pharisees, interrupted him indignantly. "Master," he cried, "thus saying thou reproachest us also." The only reply of Jesus was to multiply and intensify his denunciations: "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them."

And with bitter irony unmasking the vanity of those honours which they thought to confer on these holy victims, he added: "Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres."

The death of the prophets recalled to Jesus his own and his disciples' persecution; he was to be himself also a victim of the same murderous fanaticism, and he prophesied it to his thunder-stricken and angry auditors. He cried: "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."[1]

The greatest crime of the doctors, that which drew from Jesus the last of his anathemas, was their prevarication; for they hindered by it the Messianic work and turned the people away from it. "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering ye hindered." The Scriptures should have taught them the knowledge of the Kingdom, and since they had reserved the monopoly of them for themselves, and held the key thereof, they themselves should have been the first to enter and to bring in those who were under their directions. They had been false to their mission; if the Saviour has been despised and rejected, if the nation has been false to its destiny, the blame rests with them; they would have lost not only their own people but the whole world, if the blindness and obstinacy of man could ever prevent the work of God and cross his designs. There is not an upright conscience but will thrill with delight at this divine voice condemning for ever and without appeal the hypocritical virtue, the tyranny and the malice of those false and wicked men to whom religion is a mere mask, and that most sacred of authorities, religious authority, a means to the deceiving, enslaving, and blinding of mankind.

[1] Luke xi. 49-51; cf. Gen. iv. 8; II. Chron. xxiv. 22.

The Pharisees writhed under lashes of the whip of justice; they began to press Jesus, to overwhelm him with all sorts of questions, laying snares for him, trying to take him by surprise, and to wring from him some phrase which might form the basis of an accusation against him. The scene became more and more violent. The people thronged around. A crowd gathered about him. Jesus had to go out with his disciples. On seeing them he reassured them, and showed them how to stand before the storm.[1] He recommended them to be prudent, and said: "Beware ye of the leaven of the Pharisees, which is hypocrisy." Then in calm and sweet tones he called them his friends, saying: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." He reminded them that the Father watched over them and that he forgets none of his creatures, not even the sparrows which are sold at two farthings. He declared unto them that even the hairs of their head were numbered; that if they confessed the Son of God before men, he, the Son of Man, would acknowledge them in the presence of the angels of God. Was not his Spirit with them? They would be led into the synagogues, before the magistrates and the men of authority, but let them take no thought of anything, either of what they were to say or what answers they were to give; for the Holy Spirit would teach them in the same hour what they should speak.

We can see that the situation was becoming more serious and critical. In proportion as the catastrophe came nearer and nearer, Jesus drew his disciples closer and closer to him, and tried to imbue them with his own strong and tender

[1] Luke xii. 1, etc.

nature. The multitude did not leave him; and, despite the hatred with which he was pursued by their leaders, they listened to the Prophet's words and yielded to his attraction. He taught them on the way, roused them from the sense of their misery, and showed them the path and the entrance into the new Kingdom. Nothing could hinder him from his great work and his mission. Time pressed, and he must hasten on.

A man of the people drawing near to ask him to order his brother to share the paternal inheritance with him, he answered: "Man, who made me a judge or a divider over you?" Was the Messenger of God come into this world to occupy himself with earthly interests? His destiny was a divine one; it was not the life of a day and its wretched blessings that he brought, it was eternal life and the Kingdom of the Father. But he knew that man is eager for enjoyment, and, instead of controlling the disputes to which this eagerness gave rise, he taught him to lift his thoughts above the world and learn the secret of eternity.

He said to them: "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." For all things here on earth fly from us at the very moment when we think them within our grasp. On this subject he spoke to them the following parable: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Jesus is here speaking familiarly to his disciples as to the well-beloved children of the heavenly Father, inspiring them with a perfect and child-like confidence in his goodness, in his ever-watchful providence, and, in his infinite bounty, he would not have them be like the Gentiles, the worldly-minded, restless, busy spirits, who have no Father watching over them. He does not condemn a tranquil activity, but he forbids anxiety, restlessness and anguish; and he consoles them by pointing out to them the fatherly work of God so plainly shown in nature: "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things."

He would show them also the eternal object toward which souls which have been freed from the tyranny of need should aim: "But rather seek ye the kingdom of God and his righteousness; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." What has he to fear who, in spite of earthly destitution, is called to reign in God? "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

Man can only find his treasure in the created or the uncreated, in that which is transient or in that which is permanent, on earth where all things perish, or in the heaven which

is filled with God. Left alone with his load of misery, he sets out burdened with all its weight towards the material, and finds there only death and vanity. Jesus alone has raised him toward God; since he appeared among mankind, there has grown up in the midst of it a new race, a race heroic and careless of this span of life, yet ready to consecrate it by toil, and transfigure it by virtue, a race inwardly sustained by God, and serving here its apprenticeship for eternity.

The little flock has grown stronger since the epoch when Jesus formed it and there has been revealed to it the secret of this divine glory, it has not had, nor will have, any respite from the conflict. This is why he spoke as follows to his disciples: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." The coming of the Master is uncertain, we must always be prepared. "And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."[1]

The splendour which Jesus here foreshowed under the guise of a royal festival, in which God himself would attend on the guests of the Kingdom, struck the mind of Peter and he said, "Lord, speakest thou to us, or even to all?" Jesus made it clear that the recompense will be given to

[1] Luke xii. 35, etc.

all according to their faithfulness, but that a privileged lot will be enjoyed by the apostles. He answered: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" Is it not you, my disciples? Jesus seems to say. "Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more."[1]

We here come upon the first allusion made by Jesus to his return to the earth which he was about to quit, leaving his apostles like faithful and wise stewards. They are the men who will nourish with the bread of truth the menservants and handmaids of God, a sublime task which will constitute their glory, if they accomplish it, and their condemnation if they should betray it. It is difficult to reconstruct, without positive records, the scenes of intimate communion with the disciples, in which the Master indulged without reserve in confidences which grew so much the more moving as the situation became more painful and hazardous. We can imagine then, however, from a few expressions of deep import which bring before us vividly his feelings, his care for others, and his sorrows

[1] Luke xii. 42–48.

The bitterness of the conflict of which he was the object must have sometimes brought apprehension to the minds of the little flock; at such moments, Jesus, full of resolution, would compare himself to a burning brand, and say:

"I am come to send fire on the earth; and what will I, if it be already kindled?"[1] His vehement denunciations of the Pharisees and of all his relentless enemies added fuel to the flame, and he was determined to add yet more. His mind was truly a devouring fire, and he had no other wish, ever since he had declared himself the Messenger of his Father, but to spread the flame. He also spoke metaphorically of his approaching death. He saw it before him in all its horror, and called it a baptism. "I have a baptism to be baptized with," he said, and in spite of the awful nature of such a thought, he continued, "and how am I straitened till it be accomplished!"[2]

If he raised their courage and their hope by promising them the joys of the festival of God throughout eternity, he took care to dissipate their illusions concerning his great work in this world, which he called a work of rending asunder and of separation. Surely their eyes must have already beheld it in the difference of the welcomes given to their Master, in the controversies raised by his language, in the love and hatred manifested towards him. This characteristic was about to become more marked, and it would remain the indelible stamp of work. The untrustworthy or self-confident man never fails to promise himself triumph and repose, and to lull his followers with vain illusions only too quickly to be dispelled. Jesus was clear-sighted, and courageous; he wished men to know what he was come to accomplish; it is through stern reality that we must seek him. "Suppose ye that I am come to give peace on earth?" he said to his disciples. "I tell you,

[1] Luke xii. 49.
[2] Luke xii. 50.

Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law."[1]

Thus he whom the prophet called the Prince of Peace lets loose war universal and unchecked upon a world which hates him. His elect will be like him; a thousand obstacles, a thousand fierce conflicts will spring up around them. His Kingdom will not be exempt from the universal law; it wil grow in strength under the blows of the persecutions of all the kingdoms of the earth. In this struggle for existence which is imposed on every creature, the disciples of Jesus will be recognised by this sign; that after the example of their Master, they will deliver themselves up to the executioner; they will suffer themselves to be slain, but will not slay; and their gentleness will be their strength. Hatred they will meet with love; revenge, with pardon and charity: the murderous sword, with the cross. The Master has given his life to save the world; they will lavish theirs to continue its salvation; and, that they may remain faithful to their destiny of victims, God will refuse them almost always material power, and will keep them weak and unarmed, without other strength save his Spirit, his Word, and his Love.

To the people who congregated round him he renewed his appeals, but with still more earnest language. Seeing them desirous of miracles, and anxious to hear him, but undecided and slow to repent and believe, he reproved them: "When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat;

[1] Luke xii. 51-53.

and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time?"[1] The political state of the nation, the coming of the great forerunner, John the Baptist, the wondrous miracles of Jesus, his holiness as wondrous as his miracles, his wisdom and his teaching as wondrous as his holiness: here were signs enough to awaken every conscience and warn them of the coming of the Kingdom of God. But nothing enlightened those indifferent and blinded souls. The light shone: but they would not see, suffering themselves to be led away by the religious sophistries of their teachers.

"Wherefore," said Jesus to them, "even of yourselves judge ye not what is right?"[2] He menaced them with the inexorable justice of God. "When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

Just at this time, it was announced to him that certain Galilaeans, no doubt partisans of Judas the Gaulonite, had been massacred by order of Pilate, as they were in the act of offering sacrifice. This fact is nowhere mentioned by contemporary authors ; Josephus himself does not refer to it ; but from all that we have seen of the stern policy of the governor, and of the turbulent and excitable character of the Galilaeans, it is credible enough. The people must have experienced, upon hearing of this massacre, an increase of irritation and hatred against Gentile tyranny. The piety of the Pharisees failed not to see in it God's just vengeance upon the guilty ; Jesus knew neither vain pity nor fruitless anger. His thoughts looked further and his heart was nobler. This

[1] Luke xii. 54-56.
[2] Luke xii. 57, etc.

slaughter was to him only the prelude of a catastrophe which would steep the whole people in blood. "Suppose ye," he said, "that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."[1]

It is probable that the sages of the time, the Sadducees, who were flatterers of the foreign power, and the Pharisees, who believed in the triumph of Israel, in the blind pride of their piety untouched by virtue, laughed at the menaces of the Prophet. The people themselves, always more concerned with the present than with the far future, seem to have been but little affected by them. The prophecy, however, was not slow in being fulfilled. Forty years later, the last partizans of national independence were slain, fighting desperately, in the Temple, by the soldiers of Titus; and the blazing houses of Jerusalem fell in ruins like the tower of Siloam, upon the inhabitants of the impenitent town. The thought of this terrible future on the brink of which the nation stood, never afterwards left the mind of the Prophet. It moved and saddened him more than that of his own death. He would fain have forestalled it by awakening the conscience of the people, and preparing it to receive the appeals of God. If they had understood the duty of the moment they would have renounced the earthly dreams by which they were enthralled, and, welcoming the good news of the Kingdom, Israel transformed, would have left the Romans to pursue their course and become the true spiritual people of God. Never was a destiny more sublime offered to a nation. Never was there an example of more hopeless infatuation. Jesus strove in vain to disabuse them. "A certain man," he said, speak-

[1] Luke xiii. 1-5.

ing in a parable, "had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down."[1]

We perceive, under this transparent allegory, how Jesus gauged the religious situation of his nation in the last days of his apostolate. The fruit expected and claimed by God from his chosen people was penitence and faith; penitence which weeps for infidelity and sin; the faith which receives the words of life, and throws open the way to the Kingdom of the Messiah. From the first hour of his public life Jesus had not ceased to remind them of these grand duties. But except a few chosen spirits, no one responded. Instead of beating the breast, the religious teachers spoke only of their own righteousness; instead of believing in the Messenger they persecuted him with calumny, menace, and anathema. The vengeance of God drew near to break forth against them; it could only be averted by his despised Messenger. But this blinded race had no fear; they lulled themselves in fatal illusions which the words of Jesus had no power to dissipate; they dreamed of the promises of God without suspecting that their hardness of heart struck his promises with barrenness and provokes his celestial anger. The Prophet's miracles were as impotent to move them as his warnings. They might draw from the multitude a few cries of admiration, but they offended the ruling classes, who ceased not to strive against him with all the influence of their vain religious observances. The rulers looked upon all things as made for them; whosoever would not submit to their arbitrary yoke

[1] Luke xiii 6-9.

with its absurd rules would incur the bitter taunts of their fanaticism; they raised their casuistry to the height of the law of God. Escape from this degrading bondage became impiety.

This sectarian spirit did not lay down its weapons for a single instant in the case of Jesus. The third Evangelist narrates as regards this a characteristic scene.[1]

One Sabbath day, in the course of his journey through Peraea, he was teaching in a synagogue, and there came into the assembly a woman who had been infirm for eighteen years. She was bowed down and could not lift herself up. Jesus, seeing her, called her: "Woman, thou art loosed from thine infirmity." He laid his hands upon her, and that instant she stood upright and glorified God. The ruler of the synagogue was indignant that Jesus had healed this infirm woman on the Sabbath day, and said to the people: "There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day." The Pharisees must have approved the wisdom and firmness of the ruler of the synagogue, and the superstitious zeal which placed the Sabbath rest above everything, even the righteous work of mercy. "Thou hypocrite," Jesus replied with indignation, "doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

No restriction avails against goodness and virtue: any religion which, to honour God, should dare to enact one, must be impious. Pharisaism was full of such impiety in disguise; and in striking this well-directed blow against it in defence of conscience, Jesus showed himself once more a true deliverer. His enemies remained confounded, but

[1] Luke xiii. 11-17.

did not surrender. The people alone applauded him, astonished in their good faith by the miracles, and dazzled in their simple minds by the truth.

Despite the sadness in which he was plunged by the piteous spectacle of the general impenitence and incredulity, Jesus pursued without hesitation and without flagging what he loved to call the work of the Kingdom of God. He knew the designs of the Father; he had a perfect insight into laws which govern the world; he knew that the first results of the work must be but small. "It is like a grain of mustard seed," he said, "which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it." He knew also that his power was irresistible, and he often said of it: "It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

No human being in his life-time has been so deeply despised, rejected, misunderstood, and scorned as Jesus. None has evinced a greater serenity, a surer confidence in the final triumph beyond the grave.

Time has justified him in this confidence; it has been revenged in after ages with a great and sacred vengeance.

CHAPTER VI.

THE LAST ATTEMPT UPON JERUSALEM.

EVER since Jesus had quitted Galilee, Jerusalem was the one object of his thoughts; and Peraea, to which he had withdrawn on several occasions, was only a place of refuge for him against the hatred and violence which was so quickly roused against him in the capital. After some weeks, he wished to revisit Jerusalem and make one last attempt to gain it. He set out upon his journey, and travelled by easy stages, stopping in the towns and villages which lay in his route.[1] One of the Evangelists, St. Luke, has alluded to this journey without, however, indicating either the halts or other particulars; two episodes only remained in the memory of the disciples and have been recorded by the same writer; they both reflect all the gravity and gloom of the time in the eyes of Jesus. He found himself rejected and despised; his faithful adherents were but a handful; power learning, and fortune were closed against his influence, The popular favour which he met with did not go far enough to transform the multitude into a legion of disciples. He was often heard to deplore the small number of those who rallied to his word. These laments wounded the national vanity; the greater number seeing in the happiness of the Messianic era an appanage of the chosen people, and taking upon themselves to imagine that all Israel, without exception, was to enter into the glory of the new Kingdom.

[1] Luke xiii. 22, etc.

A certain man made himself the echo of these vain hopes, plainly contradicted as they were by the life and teaching of Jesus. "Lord," said he to him, "are there few that be saved?" Jesus did not give a direct reply to his anonymous questioner. The important point was not to know whether few or many should be chosen, but to labour to be one of the chosen. "Strive to enter in at the strait gate," he cried, turning to the multitude, "for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

The sole question for man is, how he shall be incorporated into the Kingdom; if he enters, he will find life in the joy of the Father's eternal feast, with Abraham, Isaac, and Jacob, and all the prophets and the elect of the four quarters of the world; if he remain without, he will be thrust out afar to partake of endless pain and despair. Let man beware: the entrance into the house of the Father and the palace of his Kingdom is difficult, for the gate is narrow. This gate is faith in Jesus: the poor, unknown, humiliated, suffering Messiah. In order that he may pass through this gate, man must reduce himself to nothingness, he must lose himself in

the word of Jesus, and give up all for him. Without complete renunciation he may not enter. This is shown by the example of the contemporaries of the Master; the greater number recoiled before the sacrifice of faith, prizing their ritual, their learning, and their vices above the teaching of the Saviour. They have not been admitted into the glory of the Kingdom.

This exclusion is final, absolute, eternal; there will no longer be any place for penitence or mercy. Conversion is only possible here below, for only upon earth is God's justice tempered by his goodness; once beyond the grave, it will be of no avail to have been of the chosen and privileged people; this vain title will not reopen the gate, it will be closed for ever. The Master, rejected on earth, will reject, in his turn, those who have despised him; he will not know them; they will be to him only workers of iniquity, unworthy of the joys of the Messianic festival; we may see how deep a consciousness Jesus had of his authority and his work. He has power over time and eternity; but if he is, in the former, the expression of infinite clemency and goodness, he is in the latter, with respect to his blind adversaries, a judge inexorable.

Further, the ill-success of his mission in the midst of Israel must have made him sad, but it could not overwhelm him. In spite of the difficulties of entering the Kingdom, in spite of the refusal of those first invited, the work of the Messiah was to be accomplished, and the hall of the festival was not to remain empty. He saw already his elect come together from the four quarters of the world, and sit down beside the patriarchs and prophets. The outcast Gentile world will be gathered in, while the privileged race is rejected, and thus, as he often loved to say, without fear of offending the sentiment of the nation, "the last shall be first, and the first last."

On this same day[1] certain of the Pharisees came to Jesus

[1] Luke xiii. 31, etc.

and said to him: "Get thee out, and depart hence, for Herod will kill thee." This step was only a feint on the part of Herod and the Pharisees; it is not very probable that the tetrarch nourished thoughts of killing Jesus, his was no cruel nature. The death of John the Baptist, wrung as it was from his weakness, ever preyed upon his mind. But the presence of the Prophet in his dominions caused him fear; he dreaded Jesus, he imagined that he was John come to life again. The Pharisees, his flatterers, must have traded upon his superstitious fears; and, in order to draw Jesus into Judaea, where he was completely in the power of the Sanhedrin, they were come to threaten him with the prince's anger. Jesus saw through the treachery of their intentions: "Go ye," he said to these cunning emissaries, "and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

His days were numbered, it was in no man's power to diminish them; his course was neither to be hastened nor hindered. He feared nothing: the fear of death did not touch him, he went to meet his fate as calm, as irresistible, as omnipotent as the God who sent him. He continued his route towards Jerusalem, where he soon arrived. It was in the depth of winter, and they were keeping the Feast of the Dedication, which fell, in the year 29, upon the 20th of December.

This solemnity, instituted by the Maccabees, recalled to the people the purification of the Temple profaned by Antiochus Epiphanes.[1] It was called "The Lights," τὰ φῶτα; "Without doubt," says Josephus, "because liberty of worship shone anew upon us, contrary to all expectation." The rabbis have a more singular interpretation, of a thoroughly Judaic savour. When Judas Maccabaeus had conquered the

[1] I. Maccab. iv. *Antiq.* xii. 7, 6.

BANKS OF THE JORDAN, ABOVE THE CONVENT OF ST. JOHN THE BAPTIST.

Greeks, and the Temple was re-opened, a search was made for the oil which had escaped the pollution of the heathen; only one phial was found, under the seal of the high priest; it was a single day's provision, but, being miraculously replenished, it served for a whole week. "To recall this prodigy," says Maimonides, "an eight days' festival was instituted, and for eight nights lamps were lighted before the doors of all the houses."[1]

The sojourn of Jesus at Jerusalem was of short duration; he had left the city in a ferment which had by no means been allayed by his absence; the idea of a Messiah, awakened by his discourses, inflamed the minds of men. No one could be blind to the fact that the time was fully come for the Deliverer to appear; but, instead of following the teachings of the Prophet, public opinion went further and further astray after visions of national deliverance, political restoration, and universal religious dominion. Such dreams, as we can easily understand, found nothing to flatter or encourage them either in the declarations, the teaching, or even in the miracles of Jesus. This exasperated the patriots, and many a one among them must have regretted that this man, who had such power over the people, did not undertake the cause of Israel and give himself out as the expected Deliverer. He could have no purpose, it seemed to them, in stirring up the multitude, if it was not his wish to be this Deliverer; and, if he consented so to be, he should declare himself without equivocation. This state of feeling is shown emphatically in the narrative of the fourth Evangelist,[2] and throws a flood of light upon what passed between Jesus and the Jews of the capital.

According to his custom, he had gone up to the Temple, and was walking in the eastern gallery, under Solomon's Porch. The Jews, having recognised him, surrounded him,

[1] *Schabbat.*, fol. 21; *Chemic.* iii.

[2] John x. 22, etc.

and closing him in their midst as in a circle, "How long," they demanded vehemently, "dost thou make us to doubt? If thou be the Christ, tell us plainly." This violent demand proves that the Judaeans had neither received nor understood the Messiahship of Jesus, that is, the highly spiritual character of his work and the divinity of his person; they do not seek to be enlightened, they call upon Jesus to pronounce himself distinctly, and to say whether he is the Messiah such as they understand him, or no; they do not rally to the Prophet, they require him to rally to them. Here we see repeated the struggle which burst forth in Galilee, on a former occasion,[1] between the idea of the Messiah of which Jesus is the realisation, and the misleading idea which is present to the minds of the Jews. The Galilaeans, at least, were sincere when they wished to take Jesus by force and proclaim him king; the Judaeans are probably insincere. By their requiring a formal declaration, we may suspect in their minds that they contemplated making use of it against Jesus and of denouncing him to the Roman authority.

We have already seen, and contemporary documents leave us no doubt on this point, that the most violent faction of the Pharisaic party dreamed of the Messiah as a warrior, a conqueror, a deliverer, armed to win for the nation liberty, universal supremacy, and glory. The devout, again, in their fanatical reverence for a Law which they considered the supreme expression of holiness, dreamed of him as one like unto themselves, and expected that he would bring all the Gentile nations to their religion and their observances. As for the Sadducees, resigned to the alien yoke, indifferent and sceptical, they took no interest in these speculations about the future, asking only to live in quiet, to enjoy, and to reign. It was not their partisans, but those of the Pharisees, who urged Jesus to declare to them whether he was the

[1] See above: Bk. III., ch. ix.

Messiah. We see from this to what an equivocal meaning this expression of Christ lent itself. The sense which Jesus attached to it was in direct and absolute opposition to that found in it by his adversaries. That which he intended was nothing political, nothing Mosaic and legal, nothing exclusive, nothing earthly. In short, the Messiah is the Son of God, he is God himself in human form, but in the form of man stripped of all mundane glory, shunning open manifestations, refusing the signs from heaven, which the doctors in their insincerity are constantly requiring of him. He is the hidden Son of God, only revealing himself unto the lowly, founding by them the true Kingdom of God prefigured by the reign of David, gathering together in himself not only the dispersed children of Israel, but all the children of the human race, feeding them with truth, and guiding them by the enlightening power of his word, to life eternal.

The reply of the Master was such as was to be expected from his profound wisdom. He could add nothing to the solemn testimony already given with so much emphasis at the Feast of Tabernacles.[1] He had there affirmed with irresistible clearness the divinity of his nature, his origin, and his mission. He had fully expounded his great work of salvation. If he had, in the presence of the multitude, carefully eschewed the use of the word Messiah, it was not because he renounced the title, but because he feared to make use of an expression the meaning of which had been corrupted by prejudice. No, he was not the Messiah as religious and patriotic fervour had conceived him, but the Messiah as he had been sent from the Father. "I have spoken unto you," he replied to his questioners, "and ye do not believe." He still persevered in his endeavours to dispel their illusions and their false doctrine, and to lead them to the truth; but he found them ever reluctant and immovable. Not even his miracle

[1] See above: Bk. II., chap. vii.; and Bk. IV., chap. ii.

could convince them. Jesus in sadness reproached them with their obstinacy, saying: "The works that I do in my Father's name they bear witness of me; why then do you not believe?"

He was now about to tell them once again the secret of their incredulity, which is always and everywhere the same, for it has its roots deep in the inbred selfishness of mind and will. Nothing ever convinces the man who regards his own religious ideas as infallible, and his philosophy as incontrovertible, and who, blinded by personal self-esteem or by racial fanaticism, refuses to listen to what is calculated to raise him out of himself and the narrow circle of his surroundings. Facts, arguments, miracles, are launched in vain against his determined self-will; he judges everything by the standard of his own theories or passions; whatever clashes with them is false, whatever transcends them is at once condemned. Such are the obstacles which God's truth ever encounters in making its way among mankind. Jesus set himself in vain against them in his efforts to win their consciences. To a nation, bowed down under the Mosaic law, with all its shortcomings, materialised and falsified as it was by Pharisaic tradition, and stereotyped as it was by the school of the Sadducees, he gave the living law of the Spirit; to a nation which though enslaved, was yet thrilling with the hope of a promised Redeemer, he presented a Saviour, clothed in all the divine beauty of the prophetic visions, stripped of all the false accretions with which popular imagination and the learning of the doctors had overlaid his character; to a race proud of its descent he announced a race newly born of the Spirit, and gave it an opportunity of union with it by that mysterious second birth whose secret was known to him alone. Such truths, rightly understood, were far from destroying the Mosaic doctrine or the chosen people; rather, they would bring to perfection both the one and the other. But to understand them was first to forsake the ruling doctrines, religious

formalism, racial pride, and all the vulgar ambitions of a false patriotism; to believe in the Prophets and in the Scriptures more than in blind doctors who knew not their true spirit; to repent and beat the breast, as the Forerunner of Jesus himself had urged them with such divine eloquence, and to open the heart to the desire of goodness, and to the influence of the Father who urges every rational being to truth and perfection.

They who have been drawn by this influence are they who have listened to the voice of Jesus, believed in his word, obeyed his summons, and formed his flock. He called them his sheep. "You are not," he said to his persistent enemies, "of my sheep, as I said unto you. My sheep hear my voice; and I know them, and they follow me." And, summing up in a phrase all the divine functions of the true Messianic spirit, he added, "And I give unto them eternal life." To carry the life of God among men, to lift them up to him by his Spirit of truth and love, is truly the work reserved for a Messiah. Jesus declares himself to be that hero expressing thus, under a new form, his own divinity since it is not in the power of any human being to promise eternal life, still less to grant it. All these declarations carry us above and beyond mankind, and compel the historian to see in them either the madness of a visionary or the word of God himself.

The calmness of Jesus was as noble as his energy, and he was perfectly conscious of his strength. He went on to say: "They to whom I have given eternal life shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." He declared himself to have the same power as his Father, and he thereby maybe raised the courage of his disciples, which had flagged at the sight of an ever-increasing danger. At last he pronounced the supreme word of his wondrous revelations concerning himself, and said, without ambiguity, "I and my Father are one." This is the most exalted and most pro-

found of all Messianic notions. Between the Messiah and God there exists not only communion of will, power, and understanding, but also communion of essence; there exists not only a moral union, for there is a metaphysical union also by participation in the same nature. The Father and the Son are two distinct persons, but their being is identical.

Never fell from human lips a phrase so astonishing, so original, or so unfathomable; never before had Jesus expressed so openly what he really was. If the Jews who heard him had retained a sound knowledge of the Scriptures, and had remained faithful to the teachings of the prophets; if, rousing themselves from their idle ceremonies, and religious and political aberrations, they had submitted to the enlightening power of the teaching of Jesus and the splendid testimony of his miracles, they would have recognised the divinity of their Messiah, and have acknowledged that that Messiah was Jesus. They would have perceived that a Messiah-God could have no other office but to communicate the divine Spirit; that the Kingdom founded by him could not be the heritage of a single nation, but of all mankind; that all written laws must disappear before the living Law of the Spirit, which is alone capable of appealing to the conscience. Blind, proud, and hardened as they were, bound by the fetters of their false orthodoxy, they regarded the word of Jesus as blasphemy, and Jesus himself as a criminal, fit only for immediate execution.

Their fanaticism burst forth, and they took up stones to stone him. Impassible in the presence of these threats, Jesus did not move. Such was his calmness and firmness that these madmen let the stones fall from their hands. "Many good works," he said, with mingled irony and indignation, "have I shewed you from my Father; for which of those works do ye stone me?" Such was, in fact, the perversity of their minds that, far from enlightening them, the holy acts of Jesus only exasperated them, intensifying their hatred and

provoking their rage. "For a good work," said they, disconcerted, "we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." These fanatics were mistaken; here was no man who was making himself a God; but God himself, who was revealing himself in person in the Man-Jesus.

Blasphemy among the Jews consisted, in their own words, in attacking "the foundation."[1] Now, the consecrated order was God, the Temple, and the Law. To deny the unity of God and the eternity of the Temple and the Law, was the great religious crime of the day. On hearing Jesus making himself equal to God, and proclaiming himself the same being with God, they cried out, "Blasphemy!" Evidently these degenerate doctors of the Law had misunderstood the true ideal of their Messiah. In periods of decadence the highest truths become obscured, the most important questions are thrust aside, and feeble and degenerate minds are occupied in the discussion of empty subtleties and accessory details, conferring importance on puerilities, and forgetting what is vital and essential. The Jewish schools and their teachers, the priesthood and its leaders, present us with such a spectacle. The divinity of the Messianic hero, clearly taught by the Prophets, and solemnly proclaimed by Jesus, appeared to them to be simple blasphemy; they closed their eyes and turned away from him, because he did not conform to their prejudices and their national vanity.

He who knows what is the sternness of this race, how inveterate is its obstinacy, how inexorable the spirit of its religion, can form some idea of the courage of Jesus in coming to bear testimony to his own Messianic functions, before the representatives of such a people. In declaring his divinity, he made himself appear as the most culpable of

[1] Lightfoot, *Horae Hebr. et Talmud*, p. 10, 66.

blasphemers; and, even if in theory the doctors had recognised the divinity of their Messiah, the opposition to the person of Jesus was so great that, on beholding him assume the holy title of Messiah and the divine dignity of the supreme Messenger, they would have nevertheless anathematised and stoned him as a false prophet. But Jesus flinched not. The rage of men ever found him in that calm condition of mind which is conferred by holiness and truth. He appealed to the Scripture, to that sacred text for which his questioners had a superstitious reverence; and, under its inviolable protection, he victoriously repelled their accusations. He answered them and said: "Is it not written in your Law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

By thus invoking before the outraged doctors the daring names which God himself, in the Scriptures, gives to his human representatives, Jesus appealed to one of the most deeply-rooted ideas in the Jewish mind. To Israel God is a living and personal being, whose words and influence are unceasingly manifested to his people, and those to whom they are addressed borrow from them a divine character: king, judge, or prophet becomes the instrument of God, and is, in a sense, uplifted to him. If then, even in virtue of such partial union, they have justly been named gods, it cannot be that he whom the Father has sanctified, in whom he has placed the fulness of his Spirit, and whom he has sent into the world, should be justly accused of blasphemy, in saying that he is the Son of God. The argument was unanswerable. Some have thought to detect in the reply of Jesus a modification of the formula by which he had so emphatically declared his divinity. This is a mistake. On the contrary, it rather goes to strengthen it. But the direct aim of the Master is, without the least doubt,

to free himself from the charge of blasphemy, and to prove to his interlocutors, by their own law, that he is unassailable.

He made a last effort after this to bring these prejudiced minds to recognise in him that union with the Father which was the source of his Messianic mission. And when he could not persuade them nor impress his words on their conscience, he said unto them: "If I do not the works of my Father believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." They would neither see nor hear. They withdrew in exasperation, scheming how to take him and bring him before the Sanhedrin; but Jesus escaped them. Surrounded by his disciples he left the Temple and the city, and, passing through Jericho, made towards the country on the other side of Jordan.

As he withdrew from Jerusalem he turned back towards it, his soul filled with ineffable sadness; this last attempt had only revealed to him its invincible obstinacy. His grief drew from him a bitter lament:

"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."[1]

It was, in fact, the last time that he appeared in the Temple or within the city walls. He was not to come back there save to die. The beloved and ungrateful city heard his sublimest teachings, and she scorned them; she witnessed his most ardent appeals, and rejected them. She was to know the terrible retribution of despised love; in her blindness and hatred she was storing up her awful destiny against the day of wrath.

[1] Luke xiii. 34, 35.

CHAPTER VII.

THE RETREAT OF JESUS TO THE OTHER SIDE OF THE JORDAN.

JESUS, on quitting Jerusalem, came to take up his abode on the other side of the Jordan, upon the borders of Judaea. The place has been clearly indicated by the fourth Evangelist as Bethabara ; the same place where John, two years before, had solemnized his baptism.[1] The prophet's name had survived among the people ; it was remembered that he had prophèsied of the Kingdom of God, of the coming of the Messiah, and of the Messiah himself. The multitude ran to meet Jesus ; when they saw and heard him they were struck with the truth of those things which the Forerunner had foretold and testified ; he wrought no miracles, they said, but all that he declared was true. Jesus made many disciples there, reaping the harvest which John had sown. On the point of finishing his career, he found himself on these same banks of the Jordan which had witnessed his public consecration. Within three months afterwards his task was finished ; two busy years had sufficed for its completion.

A great man, who should find himself rejected by his country and his race, with only men of little importance, and more or less under contempt and suspicion, attracted to his teaching and his person, would vent his disappointment in despairing anathemas. Those who are betrayed by

[1] John x. 40.

success rarely fail to be attacked by faint-heartedness and dejection. We cannot trace in the acts of Jesus the least sign of these weaknesses; though he sees the growth of obstacles, dangers, and failures; though he sighs over those who scorn him, and terrifies, with the menaces of God, his taunting adversaries, he only opens wider his pity to the weak and the lowly, and will not suffer himself to be turned aside from his purpose. The Pharisees ceased not to lie in wait for him and circumvent him with insidious questions; they frequently invited him to their tables in order to take him by surprise and to spy into his views more closely. Jesus lent himself to these invitations of a feigned good-will. St. Luke has preserved for us the detailed narrative of one of these feasts.[1] The wisdom of the Master shone forth, and would have opened their eyes, if they only would have allowed them to be opened.

One of the chief men of the party had besought Jesus to come and eat bread in his house; he had designedly, and of treacherous intent, chosen the Sabbath day. All at once they brought into the presence of the Master a man sick of the dropsy, convinced that, in his compassion, he would not fail to heal him. Jesus saw through the designs of these impostors: he assumed the offensive by suddenly putting the question to the Scribes and Pharisees who were present: "Is it lawful to heal on the Sabbath day?" The doctors held their peace; but he, taking the sick man by the hand, healed him and let him go.

Here was a stumbling-block for these formalists. Jesus answered their thoughts by a decisive sentence: "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day?"[2] The doctors could not answer: no amount of subtlety could avail against these truths, which flash upon the conscience and the mind

[1] Luke xiv. 1-24.
[2] Luke xiv. 1-24.

with the vividness of lightning. The guests were numerous, and Jesus, observing that they chose the highest places, commented on this display of vanity, veiling the moral under a parable :

"When thou art bidden of any man to a wedding, sit not down in the highest room ; lest a more honourable man than thou be bidden of him ; and he that bade thee and him come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee."

There is no question here of a lesson in worldly wisdom ; the words of the Master always explained some eternal truth, some great law in the government of God, and took the thoughts of men beyond the narrow circle of terrestrial things. "Whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted ;" these words characterise the life of Jesus, his very being, his destiny, and his work, in the midst of this world given up to all the excesses and infatuations of pride. Humility is the absolute condition of entrance to his Kingdom. He who relies on himself, on his own wisdom, virtue, and strength, will remain in his wretchedness, and will only sink the deeper in his own helplessness ; such is the history of mankind that rebels against God. He who recognises his misery and his helplessness, will be raised by God himself, and share in the ineffable glory of his life ; such is the history of the meek that are corporated into Christ.

When Jesus thus taught humility as the secret of real greatness to these proud Pharisees, his words had the true ring of prophecy. At this very moment he was descending step by step to the depth of the abasement of his life of humiliation and sorrow ; he was approaching the time when,

handed over defenceless to his enemies, he was going, like a slave, to be brought down to nothingness and to make himself of no account; being obedient unto death, even the death of the cross. Such expressions of a lofty morality had again and again been given forth by the Prophets, and it was not possible for the doctors to ignore or distort them: history has ages ago consecrated the potent truth that they contain. The way opened by Jesus is filled with a multitude worthy of him, advancing towards God in his footsteps, upon a path of humiliation and suffering, and in which are recruited those heroic souls, the elect of his eternal Kingdom.

After this lesson, the Master, wholly absorbed in his work, seems to have wished to lead the thoughts of his host towards this subject; he turned towards him and gave him this counsel, the apparent strangeness of which must at once have seized his attention:

"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

The tone of the Master moved those who were at table, and one of the guests cried out: "Blessed is he that shall eat bread in the Kingdom of God." These devout Pharisees did not suspect that the Kingdom of God was in their midst in the very person of Jesus, that the feast of the Messiah was already prepared, that the invitations had been issued to every watchful conscience, and that it rested with them to take their seats at the banqueting-table. It was then that Jesus, in a new parable, endeavoured to open their eyes to the great duty of the present, regarding the divine phenomenon which had appeared in Israel, and which they would not see nor understand.

"A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."

It was difficult to express by a more transparent allegory the crisis through which the Kingdom of God was passing. Every thought of Jesus was centred on the realization of this Kingdom; his whole mind was occupied with it. He judges the world and the times from this higher standpoint; in fact, above the world and all times. The coming of the Kingdom is more than the chief fact in the history of his people; it is the crowning work of all creation. The great characteristic of the present moment is the invitation which God gives us to this Kingdom, which Jesus compares to a great supper. Former centuries have made ready for it; to day the hall is open and the table is set. The head of the house has sent his servant to invite the guests, and this servant is Christ. He excels all men, ever holding in their midst a privileged position.

The goodness of the heavenly Father is infinite. He wants

the banqueting-hall to be filled; but the guests stay away. Anxious cares, business, earthly ties, detain and prevent them. These people who buy houses and cattle, this bridegroom who is going to receive his bride; these are the guests of the first hour, all the learned Pharisees initiated in the promises of God, as were those whom Jesus had before him; and they refused to come. But, far from hindering the Father's bounty, their faithlessness is destined to add to it the greater lustre. The poor and the maimed, the halt and blind, the outcasts of humanity, all these objects of earthly scorn are to be called in. Yes, this despised multitude, this wretched folk, whom the great treat as if accursed, because they neither know nor observe the Law and live as strangers to their idle knowledge and vain ceremonies, these are the elect of the Kingdom. They press towards the banqueting-table and welcome the servant who comes to invite them in the name of the head of the house. However great may be their numbers, all the seats are not occupied; and it is necessary that the house should be filled. It shall be filled; for outside the town there are beside the highways and hedges, the strangers and the passers-by, and those also shall come in. The inexhaustible compassion of God will lovingly compel them to sit down to the banquet. They symbolize those Gentiles far removed from the elect, who are more forsaken, abandoned, and despised even than the publicans and sinners.

The privilege of the wretched and the disowned appears here, as always, the great mark of the Kingdom; it will remain such to the end of the ages, to the deep offence of those who understand not the things of God. All those who are rich, powerful, learned, haughty, strong, from the time that they prefer their riches, power, learning, strength, or personality to the hidden blessings and mysterious joys which God reserves for his faithful ones, will be rejected. If they wish to obey the words of the servant who is sent to bring them to the feast, they must renounce everything, regard as nothing all that

they feel, or possess, or are: their human learning, their power, their very virtue, to take their place among the simple souls, the beggars and sinners, the children of whom Jesus said, "Of these is the Kingdom of heaven." As for the rest, he is not afraid to say to them: "None of these men shall taste of my supper."

We do not know what was the effect upon the Pharisees, seated at the same table with Jesus, of these simple and profound discourses, these exquisite parables which left susceptible minds the liberty to know and judge themselves. Sometimes they were charmed or troubled, more often growing hostile, contemptuous, and ironical, they pretended not to understand, and looked down upon the new Master whose success was so offensive to them. But he does not fail any the more to apply his austere doctrine to the multitude. Seeing them burning to follow him, he forces himself to transform into virtue and moral nature, the energy, enthusiastic sympathy, and admiration which they feel, and shows them at what cost they will be able to win this Kingdom to which he invites them, and into which they seem so impatient to enter.[1]

Those who wished to be his disciples would see father, mother, wife, children, brother, and sister rise up against them. "They must reject them, to follow me," he said. "They must hate their very life; and take up their cross and follow me." He compared the work of the Kingdom to the building of a tower: "For which of you," he said, "intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." Again, he spoke of the Kingdom as a war against a powerful king: "Or what king, going to make war against another king, sitteth not down first, and consulteth

[1] Luke xiv. 25-35.

whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace."

He recalled unceasingly to his hearers that the great strength for the struggle, the great support for the combat, lies in that total renunciation which makes man rich and invincible, which, in taking him away from himself and all created things, prepares him to receive the strength of God and the abundance of his Spirit. He compared this wise renunciation to the salt which seasons everything:[1] "Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out." These severe truths did not alienate from him the publicans and sinners. The apostle who is consumed by charity can say what he will, his frankness has a charm for upright hearts. The poor people despised by the Pharisees ran to Jesus While the masters rejected them, avoiding their touch as though it were pollution, he called them to him, and did not fear to be escorted by them, and to eat with them, to the great scandal of these pitiless devotees. It was among them that he found his most faithful followers. It was they who were of all men the most abandoned. His enemies were scandalized, and cast it in his teeth; they said, "This man receiveth sinners, and eateth with them."[2]

His goodness inspired him with most moving parables to justify himself; he loved to call them his lost sheep, and lost money: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his

[1] Luke xiv. 34. Cf. Matt. v. 13; Mark ix. 49.
[2] Luke xv. 1, etc.

friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? and when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Of all human miseries the greatest is that of the man without God; it sums all others and aggravates them, for there is in it something infinite. The pity of Jesus for sinners is the dominating feature of his character; it overflows from him, and is always shown as more and more moving and profound in his language and in his acts. To save, to heal, to enlighten, to lead to God all who are in Israel and on the whole earth; all who are lost, sick, feeble, in darkness; this is his ardent and constant wish. How they despised him, these self-righteous men, and how they outraged him when, in their hardness of heart, they dared to taunt him, and blame what is his genius, his very essence!

He often longed to move these obdurate souls and to make them listen to the purposes of the mercy of God. In these very days, more saddened by their blindness, he told them this parable in the presence of the publicans and sinners:[1]

"A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his sub-

[1] Luke xv. 11-32.

stance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it: and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine.

It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

The Pharisees might have recognised their prototype in the elder son: he is the incarnation of all their faults; he does not love his brother, he understands neither pardon nor repentance; he is wholly concerned about himself, and dreams only of relying on his innocence and his fidelity; he murmurs and complains. It is he who should be feasted and shown every preference; what the father gives to the rest seems a robbery from him. The fatted calf is killed for his brother, and he is not even given a goat. All these features, so strongly, yet so finely and exactly drawn, must have struck and stirred their consciences. They have at least stigmatised for ever these selfish, jealous, and uncongenial characters, whose soulless religion is a mask, and whose apparent virtue a calculation. The sinners and the publicans of all countries and of all ages may read their history in that of the prodigal. They see summed up in brief the distance to which they have wandered, the unspeakable misery into which their unrestrained passions have precipitated them. All have uttered, in the depth of that land of famine to which sin has banished them, the piercing cry which expresses their desolation and their anguish: "I die of hunger." The repentant may learn from the parable how they shall return. The memory of the Father and of the abundance which reigns in his house comes back to them; rather than die famished and despairing, they say to themselves, "I will arise and go to my Father."

The infinite mercy of God pervades all this narrative. The images which express it are eternal. Of all pictures of the goodness of God who pardons, and the humility of man who repents, and the joy of heaven and earth, after the repentance of man and pardon of God, we shall find none so expressive or so moving.

All true converts have said to God, "I have sinned; make me as one of thy hired servants; I am no more worthy to be called thy son." All these have been raised by the Father in their humility, and have felt the divine embrace of the Spirit; they know what is the robe with which he clothes them, the ring placed on their finger, and the shoes which prepare them to go forth as messengers of peace. They hear within themselves, in the midst of the mirth and songs of festival, the voice of the Father, saying: "This my son was dead, and is alive again; he was lost, and is found." We shall never know how many minds this history of the prodigal has stirred, how many lost souls it has healed, how many despairing hearts it has cheered, how many penitents it has encouraged; it makes another day to dawn for the most guilty and the most dishonourable.

The discourses which the third Evangelist alone has preserved for us have a twofold interest. They help us to penetrate deeper into the teaching and the mind of Jesus, and they bring sharply before our eyes his new position in Peraea. The Master was surrounded by his disciples; we see them pressing upon his steps as in Galilee, people of low condition, tax-collectors and publicans. The higher ranks of society, the elders of the synagogue and Pharisees, maintained towards him a hostile and defiant attitude; they murmured and argued indignantly, they plotted against him and treated him despitefully, but we hear no threats. Jesus had nothing to fear from them; he could, without hastening the impending crisis, the hour of which was known to him, have redoubled his reproaches; but his voice grew softer as he spoke to his disciples, old and new, chosen, almost without an exception, from among those poor people by whom he loved to be followed. As for the converted tax-gatherers, he recommended them to employ to good purpose for the future their worldly substance which they had amassed unjustly. He feared not to use as a stimulant, for these

natures scarcely yet emerged from their wicked lives, the example of the wicked themselves: "There was a certain rich man," he said, "which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."[1]

Those who are familiar with the teaching of Jesus will understand this language; he often used to say, "That which ye do unto the poorest, ye do it unto me;" and so the rich man, who by his generosity towards the poor has made friends of them on earth, will have Jesus and the angels for his friends in heaven. When, at his death, the Father gives him his reward, he will be received into the everlasting habitations by their rightful Master.

We may observe also what idea of property Jesus incul-

[1] Luke xvi. 1–9.

THE VIRGIN MARY AND ST. JOHN ON CALVARY.

From the Painting by B. Plockhorst.

cated on his disciples; he did not deny it, as some critics have thought, wrongly interpreting his words; he saw in it only a temporary tenure. Man is but an administrator; the true and only proprietor is God. If he forgets this he ignores the supreme rights of God, and enters into a course of wrong-doing; his wealth, although justly acquired, deserves to be called, according to the forcible and profound expression of Jesus, the "unrighteous Mammon;" for it is no more than usurped wealth, and it will be the source of every sort of evil; and such is the case with most men. The Master raises the thoughts of his disciples and reminds them that riches are things of no worth, deceitful and illusory goods, borrowed treasures which are only entrusted to us for a time. "Administer them faithfully," he said to them: "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

The highest wealth, the true riches, the riches proper to man, mean certainly the riches of the Kingdom, the treasures of the Spirit, boundless as God, which become by the goodness of the Father the property of the disciples of Jesus. The only value which he attaches to wealth and fortune is that, by our distribution of them, they provide us with a means of entering into the eternal mansions. Such faithful administration appeared to him wiser than the wise unfaithfulness of parsimony which procures to us friends on earth with the riches that are not our own. Again, he did not cease to inspire detachment from all worldly ties. We must not be enslaved by Mammon; we must be the servants of God, our only master.. And whosoever is the slave of Mammon cannot serve God; he must make his choice: either he will love the one and hate the other, or he will attach himself to the one and despise the

other. The Pharisees, whose avarice was proverbial,[1] had discovered the secret of the slavish enjoyment of worldly riches, pomp, and grandeur, with their superficial piety and their conventional rectitude. In their false practical wisdom it seemed to them an excellent thing both to reap the fruits of Mammon and to satisfy all the demands of ritual. They mocked at the teachings of Jesus, at his poverty, and at his disdain of those treasures for which man has such a devouring desire. Heroic teachings have always appeared madness to vulgar and interested minds. "Ye are they," said Jesus to them, "which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Then, with an authority to which the contrast of his apparent weakness gave the greater strength, he repelled the insolence of these proud men, telling them that their reign was ended: "The law and the prophets," upon which ye have established your aristocracy and your religious despotism, "were until John: since that time the Kingdom of God is preached, and every man presseth into it."[2] And he pointed out to his adversaries that multitude, which was the object of their scorn, surrounding him and hastening to his call. No more privileges of birth or education, riches or learning: there is equality for all; the lowliest repentant tax-gatherer is as great as the heir of the supreme priesthood.

We may imagine how scandalizing to the Pharisees must have been this teaching concerning the Kingdom of God, which was to succeed the Law and the prophets; how threatening it must have appeared to the religious power which they arrogated to themselves; they even accused Jesus of overthrowing the Law and the prophets, and did not cease to reproach him with so doing in the presence of the people. Was not an attack on them an attack on the Law, of which

[1] Luke xvi. 14.
[2] Luke xvi. 16.

they professed to be the jealous guardians? Jesus defended himself from the accusation triumphantly; he asserted, on the contrary, the eternity and unchangeableness of the Law: "It is easier for heaven and earth to pass away than for one tittle of the law to fail."[1] Far from destroying it, as he has constantly repeated, he comes to accomplish and fulfil it; he brings the substance of all that it symbolizes and typifies by its ceremonies; he realizes all that the prophets have predicted; everything just and righteous commanded by the Law he maintains and perfects; everything imperfect that Moses had tolerated, because of the hard-heartedness of the people, he rejects; for Moses wrote his Law only upon stone, but he writes it upon the heart.

He cited as an example the case of divorce, and he spoke against it before these Pharisees and Sadducees, who abused, without scruple, the tolerance of the lawgiver. Jesus does away with it in his Kingdom: "Whosoever putteth away his wife," he said, "and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery." The Pharisees had already put to him this insidious question: "Is it lawful for a man to put away his wife for every cause?"[2] Jesus replied: "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Monogamy is a divine institution, polygamy is a deviation from the primitive plan. What God has established, men have altered; it is the part of Jesus to reform all things. The Pharisees triumphantly appealed to the authority of Moses: "Why did Moses then command to give a writing

[1] Luke xvi. 17.
[2] Matt. xix. 3, etc.

of divorcement, and to put her away?" "Moses," replied Jesus, "because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." And, speaking as a master giving to the world the true, the inflexible law, he added: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." Separation is permissible; a bad wife can be put away from the house, but the bond of husband and wife remains unbroken. The repudiated wife has no right to marry another man; the man who has put away his wife has no right to take another.

This inflexible and holy doctrine of marriage is the honour of the new society, founded by the gentlest and purest of lawgivers. It alarms us in our present state of misery and infirmity: "If the case of the man be so with his wife," cried the disciples, "it is not good to marry." Duty is always heroic; man, led astray by his animal nature, does not understand it; to obey and receive it, the gift of God is necessary. "All men cannot receive this saying," replied Jesus to them, "save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

Jesus does not condemn marriage, but he prefers celibacy and virginity, when man accepts them freely and frankly for the sake of the Kingdom of heaven. Those whom God calls to propagate the Gospel by apostolic mission and by sanctity of life, belong to him; he uplifts them from earth, frees them from all attachment to created things, intoxicates them with his virtue, absorbs them and fashions

them after the image of the Master. Like him, they can no more be members of a family, of a country, of a race; they are members of eternity; they are poor, chaste, sacrificed, their action is the divine order. To the ignorant they bring light; to the feeble, strength; to the depressed, joy; to the despairing, saving faith; to the wretched, eternal riches; they live by the truth which they proclaim, by the goodness of God which they lavish around them. Their bounty is inexhaustible, because they have sacrificed everything: family, wealth, and liberty; charity abounds in their hearts. Every hour they must be prepared to die; the blood which runs in their veins is the blood of victims; it is the property of God. It must not be shed except in testifying to God, as was the blood of Jesus, and upon his Calvary.

Of all legislators Jesus is the only one who has taken no part in evil-doing, for he is the only one who gives strength to triumph over evil. His law is pure and stainless, his disciples have always conquered sin and astonished the world by the heroism of their virtue. Sages speak of the impossibility of goodness; Jesus has given to man the courage to say, "I can do all things through Christ which strengtheneth me."[1]

But nothing can daunt the resistance of these fanatical rabbis, they are the measure of human stubbornness; after having rejected the truth, they continue to live in satisfied contempt of all whom they think beneath them, scorning both the prophets and the simple multitude by whom they are followed and revered. This obstinacy, this egoism, this affected insolence, which neither the weakness of the humble, nor virtue, nor truth can move, inspired Jesus with one of those clear and threatening parables wherein the sinful can see their own image, and the justice of God seems to re-establish in eternal harmony the order overthrown here on earth by the vices and violence of men.[2]

[1] Philipp. iv. 13.
[2] Luke xvi. 19, etc.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

It is not necessary to take literally the symbolic language which Jesus borrowed from the literature of his time and country. His thoughts transcend their expression; and require to be disengaged from it. In the lover of pomp, luxuriously and gaily clothed, living sumptuously, without pity for the poor man covered with sores and dying of

hunger at his gate, less compassionate even than the dog that licks his open wounds, the Sadducee can recognise himself. He will learn to what his pitiless epicureanism is leading him; he will be tortured and given over to the inexorable justice of God, in that life beyond the tomb in which he refuses to believe, but which Jesus brings with startling vividness before his eyes. Those wretched people, again, who followed the Master, and whose only share was poverty, hunger, and suffering, but who put their trust in him, may be seen typified in the beggar, Lazarus. Death will deliver them and open to them Abraham's bosom, that touching emblem of the goodness of the heavenly Father. Jesus, however, does not mean to say that the rich man, by the mere reason of his riches, incurs reprobation; and that the poor man, because of his poverty alone, will enter into the felicity of the Father. The rich man is cast out because, in his voluptuous selfishness, he was grown dead to all pity; the poor man is saved for having put his hope in God and justified by his life his name of Lazarus.[1]

The terrible reflection is that, beyond the grave, the bounds of happiness and misery are fixed for ever: on the one side is suffering without end or alleviation; on the other, repose within the bosom of the Father; between the two lies an impassable abyss. Man is warned, let him make his choice. The unbelief of the Sadducees will be without excuse. Ah! they say, if only someone from among the dead could come to tell us what hell is like. Yet the prophets and the Law had spoken time after time, and the Sadducees would believe neither. It is not testimonies that are wanting, God has multiplied them without number; it is that man has been given the power of defying God; this is proved by the example of the leaders of Jewish learning; it has been confirmed by the unbelief of all ages. Blindness is not in the

[1] *Eleazar*, by contraction *Lazar*, signifies in Hebrew "God, my help;" this aids us to understand the parable.

mind, but has its origin in the wicked heart. A day will come when Jesus will rise from the dead and manifest himself: there will be amazement and terror, there will be disputes and denials; the risen Saviour, who has conquered death, will not conquer those whom his mortal life has been unable to persuade. Jesus was thinking, doubtless, of the final impenitence of his enemies when he pronounced this sentence which he puts into the mouth of Abraham: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The disciples, as they witnessed the growth of these struggles between their Master and all who were influential, all who were rich, all who were zealous for learning, religion, and the Law, out of the whole nation, must more than once have felt that the tide was against them. So powerful an opposition was calculated to shake the hearts of neophytes, but Jesus, in his close converse with them, reassured and strengthened them, reminding them of the great work which he was come to accomplish, a work of division, separation, and war. He said to them: "It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."[1]

To prevent the weak and the humble from approaching God is the greatest of crimes, it is the work of Antichrist; no one has felt the horror of such a crime so deeply as Jesus, and he proclaimed the terrible but just punishment attached to it. "Take heed to yourselves," said he once more to his followers, to fortify them against those who should attempt to detach them from him.

Perpetual hostility is often found to embittter and harden

[1] Luke xvii. 1, 2.

the hearts even of the best; Jesus remained kind and compassionate. He gave an example of this to his followers, urging them to forgive at all times: "If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, forgive him."

The apostles, who lived with him in profound and intimate communion, felt that he was their strength and their wisdom. Ravished by his words, charmed and overcome, they cried: "Lord, increase our faith;" and he, to let them know the boundless power of faith, said to them: "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you."

Faith, which puts man in communion of will and soul with God, is able to partake of his infinite power: it plucks up not only trees, it removes not only mountains, it lifts up to God the world of spirits. The miracles which it performs in the physical world are of little worth compared to the miracles of the moral world. The Master, who had unveiled to his apostles their divine greatness, fearing they should be exalted, recalled them to the sweetness and humility which became the true servant of God: "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

By such lessons unknown to human wisdom, Jesus formed

his disciples and moulded the new man. Before his coming, man, always selfish and interested, even in his religion, thought only of his privileges and his merits, and, like a hireling, claimed their reward from God. In the school of Jesus, whatever be the splendour of his service, man stands abased in utter insignificance before him to whom he owes everything and who could owe him nothing. It is enough for him to perform his will; love inspires him, and the last word of love is to forget ourselves in God.

CHAPTER VIII.

THE RESURRECTION OF LAZARUS.

AN incident, the consequences of which could not be foreseen, shortened the sojourn of Jesus in Peraea, and precipitated the crisis of his life. The house at Bethany, in which he was hospitably entertained on his journeys to Jerusalem, and whose hosts received him as the Lord and the friend with such loving faith, was filled with gloom. Lazarus was sick.[1] Martha and Mary, his sisters, sent unto Jesus saying, "Lord, behold, he whom thou lovest is sick." We may see here the beautiful reserve shown in the perfect confidence of Martha and Mary. No wish is expressed. Besides, they must have thought of the perils to which the Master would be exposed in Judaea.

On hearing the news, Jesus restored the hopes of the messengers and those who were about him: "This sickness," he said, "is not unto death, but that the Son of God might be glorified thereby."

He was thinking deeply in his tender love for his favourite friends, for, as the Evangelist so simply says, Jesus loved Martha and her sister and Lazarus. The mysterious words which we have just related showed a vague glimmer of this love of his.

Nevertheless he remained two days longer in the place where he was; then he said to his disciples, "Let us go into Judaea again." At the word "Judaea" the disciples at once

[1] John xi. 1, etc.

exclaimed: "Master, the Jews of late sought to stone thee; and goest thou thither again?" This cry of terror, from an affection which was almost cowardice, inspired Jesus with a reply in which shone forth all his strength of soul and his absolute confidence in his Father: "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." Jesus compared his future passion to the night, and called it "the hour of the powers of darkness." At that hour the Father will deliver him defenceless to his enemies; but till then he guards him; he is his light and his strength. No danger will stop him in the performance of his task; this period is, for him, the twelve hours of the day. He knows that it is not yet finished, and his security is equal to his confidence. The calm courage which has its source in perfect union with God was one of the characteristics of the moral beauty of Jesus.

A little later, always preoccupied with what was passing at Bethany, he said to his disciples: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." He was speaking of death, but his disciples thought he spoke only of resting in sleep. They, not understanding the secret thought of their Master, and foreseeing the danger that would result from a journey into Judaea, answered him: "Lord, if he sleep, he shall do well." Jesus answered them plainly: "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." This resolute expression roused the courage of one of them: "Let us also go," said Thomas, "that we may die with him."

To any historian who is not afraid of confronting the miraculous, and who neither wishes to do violence to the texts nor to distort the narrative, it is evident that Jesus knew, by divine inspiration, of the death of Lazarus, though far away from the scene. It must have happened on the

very day the messengers from Martha and Mary had set out, and while they were still upon the journey. From Bethany to Bethabara, beyond the Jordan, the distance is between seven and eight leagues. Lazarus was embalmed on the same evening, in accordance with Jewish custom, swathed in a shroud and buried. Now Jesus, having waited two days before beginning the journey, could not arrive before the fourth, and this was also the fourth day since Lazarus had been laid in the tomb. There is no need to seek any other motive, in this deliberate delay, than the waiting for the signal of God, by which Jesus regulated his smallest actions.

We men are influenced by a thousand different attractions, a thousand unreflecting caprices; but Jesus yielded to no earthly or human or personal influence. The sovereign and decisive motive force of his actions is the will of his Father. In order to obey him he resists even the tender friendship which urges him to go to the sisters of Lazarus. But consolation will come in its own good time; it is only postponed in the designs of the Father in order to make the miracle which is being prepared more striking, the glory of God and his Son more manifest, the faith of all more enduring.

When Jesus, in his journey up the Wady-el-Kelt, had arrived at the heights of Bethany, he was told that Lazarus had been buried for four days; it was the very middle of the period of mourning. Many Jews from Jerusalem, among them some of the enemies of the Prophet, were come to condole with Martha and Mary. Martha, eager and restless as ever, as soon as she was told of the approach of the Master, went to meet him, while Mary remained at home. When she saw Jesus, Martha exclaimed, "Lord, if thou hadst been here, my brother had not died." These words were meant to express confidence and not reproach, for she added, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus answered by a promise, the unexpected greatness of which transcended her hopes and

seemed to disconcert her faith: "Thy brother shall rise again." "I know," said Martha, "that he shall rise again in the resurrection at the last day." According to a common belief in Israel, especially among the Pharisees, pious Jews were to rise from the dead at the opening of the reign of the Messiah,[1] and Martha saw, in the promise of Jesus, only an allusion to this belief; we might say that she dared not hope for more. In order to encourage her, Jesus raised her thoughts to himself, saying: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

No words can be more reassuring than these to those who are face to face with the mystery of the tomb so full of agony. Believers can take courage and hope; their Master is above death; his name is the Resurrection and the Life: he becomes among them a power for immortality; they were dead, but he can recall them and bring them back to life; and when death strikes them down, it is only for a time. Jesus asked Martha, saying, "Believest thou these things?" She saith unto him, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

From this moment the faith of Martha was perfected; the discourse of the Master freed her from the gloomy vagueness of the popular belief. She recognised not only the Messiah in Jesus, but the Son of God in the Messiah. Grief had opened her soul, and the words of Jesus filled her with light and hope. "Go thou," said Jesus unto her, "call thy sister secretly," and he waited a little before the village at the place where Martha had met him. She went her way, and came to Mary, saying in a low voice, "The Master is come, and calleth for thee." And Mary rose also, and came to meet him. The Jews who were with her in the house, seeing

[1] Daniel xii. 2. Cf. *Book of Enoch*, li. 1: *Psalter of Sol.*, iii. 16; *Antiq.*, xviii. 1-3; *Bell. Jud.*, viii. 14; *Misch. Sanhedr.*, x. 1; *Pirké Abot.*, iv. 22.

her rise suddenly and go out, followed her, thinking that she was going to the grave to weep there.

When Mary was come to the place where Jesus was, seeing him she fell at his feet, and said to him like Martha, "Lord, if thou hadst been here, my brother had not died." She added nothing more, but wept in silence, overwhelmed with grief. At the sight of Mary's tears, and those of the Jews who had accompanied her, weeping, Jesus groaned in spirit, and was himself deeply troubled.

"He said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in himself cometh to the grave. It was a cave," a sepulchre hewn out of the rock, "and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

In his boundless compassion he made every human grief his own. On this day it is not the man of compassion, it is the friend who is moved, who groans and who weeps. In his tenderness he prayed; he asked the Father to console those who in their grief had wept before him and had faith in his divine tenderness. Human tenderness is powerless; that of Jesus will conquer death.

"And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came

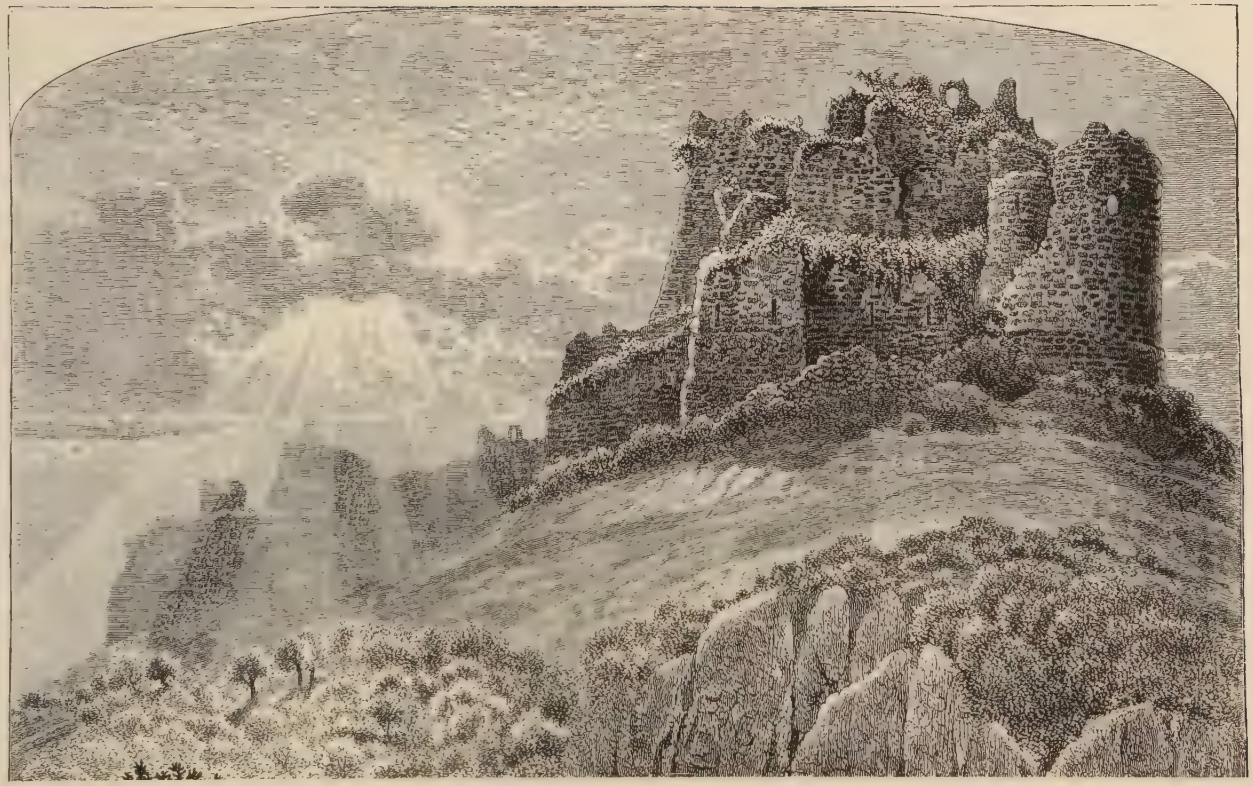
forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done."[1]

These were of that race who in their blindness deny everything, even the dazzling light of the power and goodness of God. They justify the words of the parable of Dives, "They will not be persuaded, though one rose from the dead."

The people at the gates of the city, and in the city itself, were agitated by these events, and this troubled the Sanhedrin. A solemn assembly was called together. Priests and doctors deliberated. They said, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation."

Jesus had become a public danger in the eyes of the authorities. He endangered not only the peace, but the very existence of the nation. It is difficult to realise the shallowness and error of such a judgment, or to explain how the Sanhedrin could confound the movement among the people caused by Jesus, with the half-religious, half-political agitation of Judas the Gaulonite. He was taking the most vigilant care to combat in the multitude the false idea of the Messiah which implied national freedom and restoration. He had rejected with indignation the temporal crown which the people had offered him in Galilee. He had scrupulously avoided everywhere, even at Jerusalem, the name of Messiah, which lent itself to equivocation, and to which he took the greatest pains to give a spiritual meaning. He had paid the tribute, and respected the established authorities. All these were notorious facts. The members of the High

[1] John xi. 46, etc.



RUINS OF THE CITADEL OF SUBEIBEH.

In Caesarea Philippi at the foot of Mount Hermon. The probable scene of Peter's confession.

Council, who since the beginning of his career, had not ceased to spy closely into the movements of the Prophet, cannot but have known them.

But assemblies are worse than individuals; they are blinded and misled by self-interest, by a hundred petty passions and prejudices. The hierarchy could not pardon Jesus his scorn for the empty ceremonies, the exercise of which brought riches to those who practised them. The party of the Pharisees, whose vices he had unmasked, whose false learning he had denounced, and whose hypocrisy he had stigmatised, hated him; they were exasperated by the influence which he exercised over the people, and by his pretensions to a function superior to that of the prophets and even to that of Moses himself. The aristocratic class of the Sadducees maintained towards Jesus an attitude of fear mingled with disdain; they feared that in winning over the people he would disturb public order, for they trembled before the Romans, and the enthusiasm of the multitude terrified them. Anything rather than disturbance and tumult; tranquillity at all hazards, this was their motto. These self-satisfied conservatives judged men and things only by their own standard; on this point they were uncompromising. They had the preponderance in the High Council. The priests descended from the great families of the Phabi, Kanith, Boethos, Kantharos, and Hanan were Sadducees: they were inexorable against Jesus to the last.

In this memorable year a certain Joseph, surnamed Caiaphas, held the office of high priest and president of the Sanhedrin; two distinct functions united in the hands of one man since the banishment of Archelaus.[1] This personage appears now for the first time in the history of Jesus. From his high official position he was to play the chief part hereafter among

[1] *Antiq.*, xx. 10, *in fine*; xx. 9, 1. Cf. Acts v. 17; ix. 1, 2; xxiii. 2, 3, etc.

the enemies of the Son of God in the tragic unfolding of his destiny. He was to judge him and condemn him; and his name, like that of a murderer, awakes a mournful echo in the minds of Christian men. Like all his predecessors, for half a century, he was the creature of power. The governor of Syria, Valerius Gratus, had made him high priest about the year 18,[1] doubtless recognising in him the servility requisite for a pontiff whose office was degraded into the instrument of national servitude. Pontius Pilate, the Procurator of Judaea, found him in this position and retained him there. We know nothing of his family, which must have been one of the most influential in the country. He was a Sadducee.[2] He married the daughter of an old high priest, Hanan, a friend of Rome, and the undisputed leader of the party, whose five sons filled in succession the office of high priest. This alliance increased and strengthened his power. When Pilate was recalled, about the year 35, Caiaphas maintained himself in office, and was not deposed till the following year by Vitellius.[3] His attitude in the sitting of the Sanhedrin, in which the question was debated of the measures to be taken against Jesus, argues a nature at once violent, imperious, and servile. We have from him one of those speeches which paint the man and mark the cynical brutality of his party.[4]

Growing impatient at the hesitation and the perplexity shown by his colleagues, he said roughly to them: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not."[5] Thus State interest, that last resource of all threatened powers, which has been used by every despot to legitimize every crime, was invoked against Jesus in contempt of

[1] *Antiq.*, xviii. 2, 2; xviii. 4, 5.
[2] *Antiq.*, v. 17.
[3] *Antiq.*, xviii. 3, 4.
[4] *Bell. Jud.*, 8, 14.
[5] John xi. 49, 50.

truth and justice. He must die, said the high priest, the interest of the nation demands it. In recording this episode half a century later, the inspired Evangelist saw in these words of the pontiff a prophetic significance. Caiaphas, without knowing it, had expressed the thoughts of God. It was a necessity in the divine government of mankind that Jesus should die. "And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."[1]

Crime has its place in the evolution of mankind. The most monstrous iniquity committed against the Holiest has been the starting-point of the renovation of mankind, and the beginning of the Kingdom of God. A religious assembly decrees, as a measure of public safety, the death of Jesus; this unjust execution is to be the remedy, willed by God, to overcome the iniquity which devours the earth; and the blood shed by murderous hands is to be the river of life in which the children of God shall be renewed for evermore.

Thus, this great episode of the raising of Lazarus, which we may call the miracle of friendship, has had, among others, a fatal consequence in the life of Jesus. It has, indeed, consoled the grief of a family tenderly beloved, by restoring to them their lost one; it has testified to the divine power of Jesus over death, and proved to sincere minds that the Prophet was the Messenger of the Father, the Son to whom he ever gave heed, and the Master of life. But it has also provoked the hatred of his adversaries, turned the wrath of the Sanhedrin upon him, and drawn from the president of the sovereign assembly a decree of death, in the name of public safety. All that he had predicted almost a year ago in the desert of Bethsaida, on his way to Caesarea, to the great scandal of his disciples, on the subject of his sad destiny, and of the persecutions

[1] John xi. 52.

which awaited him at Jerusalem from the chiefs, the elders, and the priests, now appeared in all its threatening reality. Not his apostolate in the capital, nor his reiterated appeals to the nation, nor his teachings about the true Kingdom of God, and of the Messiah, the Son of God, nor his miracles, nor his virtues, could overcome blindness, or disarm opposition; on the contrary, everything conspired to let loose the tempest, and prepare the final crisis in which he was to be swept away.

This novel and perilous situation is very graphically described by the fourth Evangelist, the only one, moreover, who instructs us concerning the ministry of Jesus in Judaea. He connects the situation with the raising of Lazarus, as the result with its immediate cause. We see it strengthen little by little at each new appearance of the Prophet in Jerusalem; the more sublime the truths which the words of Jesus explain, the more clearly his miracles attest his power, the more strength and ascendency his influence has over the people, so much the more the situation becomes strained and aggravated. The miracle accomplished at Bethany is the last term of a striking progression in the whole work of Jesus; it is to his Judaean ministry what the multiplying of the loaves in the desert of Bethsaida is to his apostolate in Galilee.

The assertion of a witness so correctly informed of all that he relates guarantees against all attacks the authenticity of the raising of Lazarus. However wonderful it may be, the fact commends itself to every unprejudiced mind.

Pantheistic or materialistic criticism has cried out, with serene imperturbability, that it is impossible; that the dead cannot rise again. History answers the objection by indisputable resurrections; and the reason which teaches that there is a personal and all-powerful God sees no impossibility in admitting that Lazarus, although dead for four days, can rise from the tomb at the voice of the Son of God. To

create out of nothing what had no existence, to give life where there was no life, to restore it where it has been lost, all these things are the work of one and the same power. "But," it is objected, "Lazarus was only sunk in a cataleptic sleep."[1] Witnesses assert that he was dead. "That is improbable." History is only a tissue of improbabilities to our limited faculties. We shall never perceive anything more than a small part of the causes which produce phenomena. At every instant some unexpected fact occurs to mislead our minds, and its strangeness rebuffs what we call our logic.

Instead of accepting the Gospel narrative in its full purport, negative criticism distorts or denies it. Some would see in it only a skilfully-woven legend, a fictitious picture, meant formally to explain the metaphysical thesis signified by the words, "I am the resurrection and the life."[2] Others consider it an arbitrary and fantastic creation of the Christian mind, which must, forsooth, attribute to Jesus, as the Messiah, resurrections similar to those which the Old Testament assigned to the prophets.[3] More recent critics, justly considering such interpretations as the desperate expedients of theologians in distress, have, with some ingenuity, revived the stratagems of the old German rationalists. Tradition, by a series of mistakes all starting from the parable of the wretched Lazarus, at first assigned a sick brother to Martha and Mary. The words of Jesus, that though Lazarus himself should come again from the dead they would not believe, were misunderstood; it was said that he had really come forth from the tomb, and thus the legend originated.

All these shadowy suppositions are condemned by their fantastic character. They only prove how easily the mind may be satisfied, and what ingenious methods it can invent in order to suppress by distortion, whatever facts are opposed

[1] Paulus, *Exeg. Handbuch.*
[2] Baur, *Theol.-Jahrs.*, vol. iii.; Keim, *Jes. v. Naz.*, vol. iii.
[3] Strauss, *Das Leben Jesu*, vol. ii.

to its ideas. To the formal, precise, and detailed testimony of the fourth Evangelist they oppose the silence of the first three. There is, in fact, room for wonder at first sight that an event so extraordinary in itself, and so weighty in its results, should have been omitted by three of the four writers who undertook to relate the life of Jesus.

An attentive study of these different narratives explains and justifies the omission. None of the Evangelists, not even St. Luke, who has taken such care in the chronology of his narrative, has pretended to set down the numberless teachings or the sum total of the acts of the Master. Their memoirs are essentially fragmentary; we cannot argue from the silence of one against the testimony of another. The synoptical Gospels have one feature in common; they date the public ministry of Jesus, from his arrival in Galilee, after the imprisonment of John the Baptist, and of the Judaean ministry they relate to us only the last week. St. John alone recounts the journeys of Jesus to the capital, and some of the teachings and miracles belonging to this period of his life. We see then how it is that all that concerns the doings of Jesus at Jerusalem and in Judaea, and in consequence the miracle of the raising of Lazarus, has been omitted by the others. It was excluded by the plan of their narrative.

The meeting of the Sanhedrin, the discussions which agitated it, the intervention of the high priest, the resolution of the assembly, and the words which inspired it, "He must die," all this was soon known at Jerusalem, and was not slow in reaching Bethany. Jesus had, even in the High Council, friends in disguise, who must have warned him of the danger that threatened him. The joy with which he had overwhelmed his hosts was suddenly darkened. The thought of their beloved Master's destiny filled them with sadness and pain. Strange mystery this of the fate of the messengers of God, and of him who is the greatest of them all. They suffer

persecution and death for the benefits they confer. The most beautiful of the works of Jesus, the most touching and the most wonderful, that which best reveals his infinite power and love, increases to overflowing the hatred with which his enemies pursue him, and draws upon him the sentence of death.

We hear no words of bitterness or indignation. He sees in events and in men only the instruments of the will of his Father, and he goes on his way, firm and tranquil, encouraging his followers, and accomplishing his great work to the end. He knows that "the twelve hours of the day," to use his favourite expression, are almost ended, and that night is at hand. He can, however, escape the storm. The moment to face it has not yet come. He withdraws from Bethany, and takes his disciples with him. He avoids, henceforward, any encounter with the Jews, and retires into a region bordering upon the desert, to a little town called Ephraim,[1] where he takes up his abode for a time.[2] To reach this solitude without attracting attention, Jesus must have gone by the east of the Mount of Olives, and followed the mountain-paths which pass through Anathoth and Michmash.

The town in which he took refuge lay out of the track of the great frequented highways, towards the northern extremity of Judaea, about fifteen or sixteen miles from Jerusalem. It was built on a steep hill, three thousand feet high, at the very entrance of the desert; and its square houses of white stone showed in the distance like old, dismantled towers. Of the ancient Ephraim there remain to this day the ruins of a fortress, whose walls, with their long, carved blocks of embossed work, rise to the height of several yards, and

[1] John xi. 54.

[2] Ephraim has now disappeared; its place is taken by the village of Thayebey, an Arabic name meaning "good" or "pleasant." It seems to be the equivalent of the name of the old Hebrew city. Cf. V. Guérin, *Description de la Palestine, Judée*, t. iii.

only serve to shelter the poor fellahs. From this solitary height Jesus could see all the country of Judah, gloomy and sombre, with its stony mountains, as hard as the hearts of its people. He could behold the Mount of Olives where it rose in its splendour, and could guess where, beyond it, Jerusalem, his place of death, lay hidden.

This austere situation is a suitable background to the new phase of his life, and gives to Jesus a touch of solitude and serenity. His days at Ephraim must have been occupied in prayer and conversation with his disciples. Those who were about him were preparing for the great struggle; they looked for the coming of the Kingdom. The little band was full of resolution: they had, in spite of everything, a boundless faith in the power of their Master; the raising of Lazarus encouraged them against danger. Ephraim was a breathing-place before the last struggle. Jesus departed thence to return to Jerusalem and celebrate there his last Paschal feast.

CHAPTER IX.

THE LAST JOURNEY TO JERUSALEM.

THE course of this journey can be filled up by the united suggestions of the third and fourth Evangelists. St. John notices the point of departure, St. Luke the journey and arrival. The point of departure was Ephraim,[1] on the northern frontier of Judaea; the road describes a vast circle through Samaria, Galilee, and the Valley of the Jordan; the goal was Bethphage.[2] Instead of directing his course towards Jerusalem, from which he was only five or six hours distant, Jesus appeared to be going away from it. He set out northwards, through Samaria, and, having gone as far north as the plain of Jezreel, in Galilee, descended, no doubt, by the Wady-Djaloud into the valley of the Jordan, and proceeded towards Jericho by the great highway of the caravans from Galilee.

We naturally wonder what motive had determined Jesus to take this circuitous route. It is probable that before giving to his entry into the holy city an unusually splendid, indeed a triumphal character, he wished to appear again in the midst of the multitude of the Galilaeans in order to draw attention to his journey, and to rally the numerous disciples who were already among the pilgrims travelling to Jerusalem. What his brothers had asked of him six months before, at the time of the Feast of Tabernacles, when they said, "Show

[1] John xi. 54.
[2] Luke xviii. 11.

thyself to the world,"[1] he was about to accomplish in his own fashion; but this manifestation of himself was a secret which he kept up to the last stage of his journey. The pilgrimage lasted several days. It was sprinkled with diverse and interesting episodes which St. Luke has carefully described for us.

As he passed through a village,[2] the name of which the Evangelist does not tell us, but which an old tradition accredited among the Christians of Palestine supposes to be Djennin, ten lepers came before Jesus. It is still the custom at this very day, in the East, for these unhappy creatures to unite and live together, wandering along the roads and at the entrances of towns. They stood afar off and cried in a loud voice: "Jesus, Master, have mercy on us." Their misery and their faith moved him to say: "Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger."

Ingratitude was poignantly felt by him. We can read in the words, "this stranger," an intense sadness. This mournful incident recalled to him his whole mission. He had lavished unsparingly his benefits on Israel, and his people rejected him. He looked kindly upon the Samaritan who fell at his feet to express his acknowledgment and faith, for he saw in him all those poor outcasts, those strangers, those Gentiles who were to come eagerly to meet him when the children of the household would obstinately persist in

[1] See Book IV., ch. i.
[2] Luke xvii. 11-19.

despising him. He raised up the healed and believing leper: "Arise," said he to him, "and go thy way: thy faith hath made thee whole."

This incident had its place marked out for it in the narrative of St. Luke. At the very time that the disciple of the apostle Paul was preparing his Gospel, the work of salvation was spreading according to the same law which had presided over the life of the Saviour. Rejected in Judaea, opposed with rage by the Jews, the words of the Kingdom met with a striking reception in Samaria, and stirred the whole Gentile world.

As he pursued his journey, Jesus was interrogated on the subject of the Kingdom of God:[1] "When is it to come?" asked the Pharisees, ironically. For two years they had seen the Prophet at work, announcing the reign of the Messiah, which must, they thought, set their country free, break every yoke, dash in pieces every enemy, and open to Israel an unheard-of era of happiness; yet none of these great dreams had been realized. The Galilaean, as they called him, had gathered round him only fishermen and outcasts, men of little education and low condition. They triumphed over this failure, and made a mockery of it. Jesus replied to them by reminding them again of the spiritual nature of his Kingdom, saying: "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the Kingdom of God is within you."

It is in the deep of the conscience that the Kingdom of which Jesus is the Messiah is inaugurated and founded. It is to the conscience that he speaks and demands repentance and faith; from the time that it opens to him the soul receives his Spirit, and the Kingdom of God begins. The Pharisees, in their

[1] Luke xvii. 20-37.

formalism and narrow patriotism, might refuse to understand; but the work went on in spite of them, and in their very midst; Jesus, surrounded by his followers, was its visible realization. He must have pointed out his disciples to those questioners, as they turned from him with scorn.

In this initial period of the Kingdom of God all is lowly and secret, feeble, suffering, and concealed. As the Son of God veiled himself beneath the lowly appearance of the Son of man, so the glory of the Kingdom is concealed under the seeming wretchedness of the publicans and sinners who follow him. There is nothing to betray its splendour and strength. The wonder-working power of Jesus expresses itself mercifully; it seeks to hide itself, only glimmering forth in works of love and goodness. The meek and the penitent alone are moved; the proud, in their greed for marvels and earthly glories, pass by, like the Pharisees, with insolence and contempt. Jesus leaves them to their scorn. He invites his disciples to profit by the presence and the benefits of the Son of man in his passage. When he is gone the trial will be stern and protracted.

"The days will come," he said to them, "when ye shall desire to see one of the days of the Son of man, the hour of his glory, his power, and his triumph, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them."

They must not, however, fail in the trial; for if the first coming of the Messiah was brought to pass in weakness and strife, and if the faithful, who acknowledged him, must form with him the Kingdom of God through the same weakness and strife, the second coming will be in majesty and in victory over all his enemies; then shall the Kingdom itself appear in majesty and victory.

Jesus had more than once already hinted to his disciples

of his future triumph ; he reminded them of it now with an air of solemnity, at the moment when the Pharisees were renewing against him their contemptuous questions, as though he wished to strengthen their hearts and reassure them with boundless hope.

"Do not be led astray by those false prophets who announce to you the coming of the Son of man. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation."

Thus, the Messianic career of Jesus was composed of two periods, "days," to use his own coloured expression. One is the day of suffering, persecution, and unpopularity; it comprises not only his life on earth, but includes all the ages in which his followers, the elect of the departed Christ, will march behind him in that ensanguined path which he opens out to them, and will live as martyrs in the hope of the second "day." That will be a day of glory and triumph ; it will mark the definitive realization of the Kingdom of God in every created thing in the transfigured universe.

While the disciples of Jesus are lingering impatiently, the mass of mankind will be as they were in the days of Noah and the flood: "They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed," in his sovereign and terrible power. The disciples will not imitate this materialism and levity. Jesus wishes their hearts to be detached from everything earthly and

created, rooted no longer to this finite world, eager, sacrificed, ready to follow him at the first outbreak of the supreme crisis. He explained his wishes to them in striking language: "In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife." They must forsake all and hasten to greet the Lord at his appearance. Whosoever shall seek to save his life in his love of worldly things, shall perish with this world at its destruction, and whosoever shall renounce his life and this worn-out and guilty world, shall find life in God. Then the final selection will be made from this mixed human race. In the twinkling of an eye, beings physically the closest to one another, but strangers in the spirit that moves them, will be for ever separated. "I tell you," said Jesus, "in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together." By this forcible figure taken from the facts of nature in Galilee, the Master formulated one of those terrible laws of the government of God. Woe to those who do not cling to life! The corpse represents whatsoever in mankind has not the vivifying Spirit of God; the eagles are the destructive powers who wreak upon such dead men, wherever they may be, the avenging will of eternal justice.

The greatness and austerity of the duties which Jesus inculcated in his disciples, the long-continued endurance of the trials which would assail them in this world, given up, as it is, to the harsh selfishness of material and sensual living, must

have inspired them with some apprehension. He recommended them to pray. "Pray," said he to them, "pray always, and faint not." "Have faith, for God hears you." And he told them this parable:

"There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

These last words of Jesus let us see that the believers themselves, even the faithful, will grow weary perhaps in waiting for God's great day; their faith will be tired out by the long expectation of eternal justice. Seeing the ages and the heavens roll by without bringing him who is to be their deliverer and their judge, will they not lose the fiery zeal which longs for deliverance? Always oppressed and down-trodden, will they not fall into lethargy? This question is a warning that he gives to his own, another way of saying once again, "Pray, believe, and hope unto the end."

At the touch of the Spirit of God man is freed from the limitations which bound his ideas and his hopes, and contract all his efforts; he learns to enter into the immense designs of God. He knows that centuries have been needed to prepare the first coming of the Son of man, and that centuries more will be needed to prepare the second; but these centuries, to him who looks upon them with the eyes of

God, are but as swift days; he can stand above all time, and find the patience of him who works for eternity.

On this same journey, Jesus and his little caravan often came into contact with the Pharisees, who, like them, were going to Jerusalem. He always found them full of self-sufficiency, satisfied with their own righteousness, and unsparing of their contempt for others.[1] His disciples had doubtless their share of this contempt; his sympathy for the lowly, his aversion for the proud, inspired him with one of those parables in which Pharisaism has been painted in unfading colours, and with marvellous truth, as he lashed it with divine irony:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

The Master was fond of concluding his parables with a moral which summed up its wisdom, and impressed itself better upon the memory of the disciples. We can sound the depths of such sayings without ever exhausting them. The teaching of the duty of humility rose constantly to his lips. He saw in that the first condition of entrance to his Kingdom, and the secret of all true greatness. He was its living and perfect incarnation. No one has abandoned himself as Jesus

[1] Luke xviii. 9, etc.

did to the will of his Father which led through an unbroken series of humiliations to his death; no one has been raised by this same will to a more exalted height. This conquered and crucified One enjoys, even in this world, where his triumph has not yet been sounded, a glory which challenges all human glory. No one can be more humiliated than he has been in his life; no one can be more glorious than he is since his death.

During one of the halts on the journey, little children were brought to him, that he might lay his hands on them.[1] The faith of the people is everywhere the same; they hasten instinctively to him whom they believe to be the Messenger of God. His presence moves them; they bring to the Prophet the most precious thing they have; they feel that his hand, laid on the heads of their children, will be to them an assurance of happiness. The disciples, seeing the great press of the multitude, kept them back. Jesus was indignant. He said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." He embraced them, laid his hands upon them, and blessed them.

A child has no learning, philosophy, prejudices, or interested motives; it does not criticise, or judge, or resist; it is the model to be followed. When God speaks man must impose silence on his mind, on his preconceived ideas, on his deceitful reason, on his selfish passions. He will once again grow simple, docile, and trustful; he will receive the good news, be born again in the Spirit, and taste in his conscience the benefits of the Kingdom.

This austere duty of humility, total sacrifice, and the self-

[1] Luke xviii. 15, etc.; cf. Matt. xix. 13-15; Mark x. 13-16.

abasement of man before God, is one of the fundamental points of the teaching of Jesus. We find it under a thousand forms in his familiar converse, as in his popular discourses. What Jesus was in his earthly life, in his attitude towards his Father, he wished, nay, demanded, that his followers should be in their attitude towards himself. As he was the perfect instrument of the Father's will, so his followers should renounce everything to obey his Spirit alone. To leave everything and to follow him was a formula in which he summed up the laws of his Kingdom. He often repeated it, and on this last journey, going to death and suffering, he spoke of it again and again.

One day, after a halt, as he was going forth from the house in which he had received hospitality, to resume his journey,[1] a young man, one of the chiefs of the people, ran to him and fell at his feet, and said, "Good Master, what shall I do to possess eternal life?" This question showed a nature out of the common, and a truthful soul. The teachings of the schools on the merit of ceremonial observances, and the holiness that was conferred by ritual, did not satisfy his conscience; surely, he must have heard the Master speak of life eternal in tones which affected him. The secret of eternal life is not within the power of human genius; no man, however great, can reveal it. Life eternal is in God, and the means to gain it is dependent on his impenetrable will. In undertaking to reply to the question put to him, Jesus rises above man and his genius; he declares himself the Master of eternal life, equal with God. This is doubtless what he wishes to suggest to the young man who questions him: "Wherefore callest thou me good?" he said. "None is good, save one, that is God." And so God alone, and the Son who has received all from the Father, can show us the infinite good

[1] Luke xviii. 18-30; Matt. xix. 16-30; Mark x. 17-31.

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which is life eternal. "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up; what lack I yet? Then Jesus beholding him loved him, and said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich."

It is not enough to satisfy the letter, we must enter into the spirit of the Law; and the law is the will of God. If this will requires of us the renouncement of everything; if God says to us, as to the rich young man, "Sell thy goods and give all to the poor, and come and follow me," we must not hesitate for a moment, we must leave all and set out in the steps of Jesus. And thus, the last word of perfection in his teaching is to leave all and follow him. We must sacrifice all to him, we must love him above every created thing, love him absolutely, without reserve, as we love God. When he saw the young man withdraw, discouraged, he looked round as if to draw closer to him his faithful disciples, and said to them, "How hardly shall they that have riches enter into the Kingdom of God!"

They had just seen it: the love of the Master, and his touching appeal had been of no avail against the sacrifice of worldly goods required of the rich man, as a condition precedent to his entry into the Kingdom. The disciples were greatly struck with the reflection of Jesus; they themselves, being all alike, poor, grew sad as they thought upon the fate of the rich. This noble emotion touched his heart.[1] "My little children," he continued, tenderly, "how hardly shall they that have riches enter into the Kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich

[1] Luke xviii. 26, and refs.

man to enter into the Kingdom of God." The astonishment of the disciples grew more and more, and they said mournfully one to another, "Who then can be saved?"

The vast multitude of mankind are attracted by the love of the things of this world; those even who do not possess them covet them, and those who possess them are their slaves. If then the Kingdom of God is open only to the poor in spirit, and to those who put no trust in riches, how shall it be filled? The closest followers of Jesus perceived, perhaps for the first time, the superhuman difficulty of the work to which the disciples were called, although the divine strength necessary for their support was as yet unknown to them. Difficulties are perpetually springing up, and with them the alarm of those who carry on the work of the apostles in a world given over to materialism. Jesus fixed his eyes on his disciples, according to one of the witnesses of the scene, and said to them, "With men it is impossible, but not with God; all things are possible with God."[1] They themselves were the living proof of this saying. At the call of the Master they had left everything, nets and boats, father, house, and field, custom-house and trade. Faith is the strongest thing of all. Nothing can hinder them whom God draws to himself. Peter, whose vivacity and frankness are always consistent, could not help saying, "Lo, we have left all, and followed thee." And he added naïvely enough, and with some personal preoccupation, "What then will be given to us?" Jesus answered, "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Hitherto the Master had not spoken to his disciples about reward or glory, but by calling them to him, by withdrawing them from their life and surroundings, by forming them into

[1] Mark x. 27.

one body with him, by penetrating them with his Spirit, he associated them with all the phases of his own destiny ; and they, in proportion as their love and strength increased, felt a more and more lively sense of the intimacy which identified their fate with that of their Master. If he were defeated in his work, they would be dragged with him in his defeat ; if he triumphed, they would share in his triumph. The possibility of failure would have seemed to them an insult to the power of him whom they loved, and whom they called Lord and Messiah. They did not even dream of it. The difficulties of the moment, the increasing conflicts which Jesus maintained against the rabbis, the threatening and increasing opposition of the priests, the elders, and the High Council ; all these things, which made the situation uncertain, perilous, even critical, shook them not. Their faith in the approaching triumph remained unmoved, and this faith, with all its illusions, was enough for them. Such was the triumph on which Peter and the rest reckoned vaguely when they asked the Master, "What then shall be given to us?"

The reward is above life and beyond it. Jesus raised up the legitimate hopes of his apostles ; he told them that they will triumph with him ; but to adapt himself to their weakness and the part which illusion must play in the life of every creature, he left them in a state of uncertainty concerning the time when his day shall come, the day of universal regeneration, in which all things being subdued to his sway will be renewed in his own glory, they will share in his government of the people of God, symbolized by the twelve tribes of Israel. While awaiting this far-off mysterious day, the fate of the faithful, even of the very least among those lowly ones who have abandoned all to follow Jesus, is not to be pitied. He said to them, "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall

not receive manifold more in this present time, and in the world to come life everlasting."

We should be strangers to the words of Jesus and to his doctrine were we to give this promise of "receiving manifold" a literal and material sense. We cannot admit that Jesus wished to invite his followers to a kind of millennial paradise. It is certain, however, that the divine Spirit of which he is the fountain-head, not only brings to all those who receive it a great foretaste of heavenly and everlasting felicity, but, over and above this, elevates even this life on earth, increases its resources, co-ordinates its energies, and transfigures all its acts. Between the chosen beings whom this Spirit brings together there are formed more intimate, profound, and agreeable ties than between those of the same parentage and the same descent.

Lest the disciple of Jesus should be intoxicated by the pleasures of a happy life, persecution has been promised to him. It will keep him ever on the watch. Stern though it may be, he will bear it with a brave heart, because he knows and expects it, he knows that it is transient, and he puts his hope in the fulness of eternal life which has already begun for him upon earth. This teaching affected, delighted, and exalted the disciples. The human heart opens spontaneously to whatever speaks to it of happiness, life, and triumph.

Selfish considerations readily manifested themselves in the followers of the Master. Those who had been the first to be called prided themselves on their selection. They wished to assure to themselves a privileged place in the Kingdom. The illusions of man are indeed wonderful. These fishermen of Galilee no longer thought of anything but the earthly glories of the Messianic Kingdom; and in their conviction that they were going forward to certain triumph, they did not suspect that Jesus was leading them into the most terrible conflicts. But he watches over them, he knows the divine art of forming

them ; he knows when it is necessary to exalt and when to humble them. "Know," he said, "that the first will often be last, and the last first." He said to them : "The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them ; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me for a penny? Take that thine is, and go thy way : I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good? So the last shall be first, and the first last."

The work of the Kingdom is a work of mercy and bounty rather than of justice. Man has no right to estimate himself

above his brother. Before God calls him he is only an "idle labourer"; once called he has only to accomplish his task. The Father is just, and will pay him for his labour; he will receive his "penny." But, whether he be the workman of the eleventh or of the first hour, whether he have borne the brunt and heat of the day, or whether he have had the easier part of the task, matters nothing. The Divine generosity has not to reckon with him; it is independent and sovereign, we have only to forget ourselves in it, and to admire it in ourselves, and in those whom it has chosen. The householder has called men in crowds; the essential thing is to answer the call and to be faithful. This is what Jesus asks of his disciples, when he recalls to them this awful phrase: "Many are called, but few chosen;" they betray their calling, and are rejected.

The caravan had arrived in the valley of the Jordan, on the high road which leads from Galilee to Jerusalem by way of Jericho. They were now only two days' journey from the Holy City, and as they passed along the foot of Mount Saptaba, they could behold on the hilltop the fires which announced to the people the new moon and the Paschal Feast of the year 30.[1]

[1] *Talm. Hieros.; Rosch. Hoshanna*, cap. ii., col. 3.

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CHAPTER X.

THE END OF THE JOURNEY: FROM JERICHO TO BETHANY.

As they drew near to Jerusalem the disciples could not help feeling a vague anxiety. Their thoughts dwelt on the dangers which had lately threatened the Master there. There was an hour of solemn emotion, whose sadness remained profoundly fixed in the memory of one of the witnesses.

As Jesus walked in advance of the disciples, who followed in terrified and awe-struck silence,[1] he took the Twelve[2] apart, and said to them: "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. He shall be delivered to the chief priests and to the scribes, and to the elders, and they shall condemn him to death, and shall deliver him to the Gentiles to be mocked, and to be scourged, and to be spit upon; and after they have scourged they shall crucify him, and the third day he shall rise again."

Jesus had already twice solemnly announced to his apostles his sufferings, and his death and resurrection. The first of these occasions was when they were journeying to Caesarea after the scene in which Peter had called him the Messiah, the Son of the living God; the second as they went down from Mount Tabor on their return to Capernaum. He

[1] Mark x. 32.

[2] Matt. xx. 17-19; Mark x. 33, 34; Luke xviii. 31-39.

foretold it now for the third time in that valley of the Jordan where the heavens had opened above his head, where the Spirit had manifested its presence visibly in him, where the voice of the Father had proclaimed him his well-beloved Son, where he himself had said, "Justice must be fulfilled in me."

This terrible mystery of love and expiation, this resurrection of the world by the death of the Messiah, was an enigma to the disciples; they turned away their minds from it in alarm. The more they believed in the holiness and the divinity of Jesus, the less could they admit the possibility of his defeat, his suffering, and his death: "They understood none of these things. This word was hid from them, and they understood not the things that were said."[1]

These allusions to death, and resurrection on the third day, although they could understand them little better than those he had made to pain, scorn, suffering, and the cross, yet had the effect of recalling their mind to the glorious manifestation of the Kingdom; and then, as will happen with weak and irresolute natures, dejection gave place to hope. They said to themselves that the Kingdom of God was about to come, and in their simple solicitude for their own interests, they grew intent on securing for themselves the best places. Their parents, especially their mothers, shared the ambition of their sons, and did not hesitate to present themselves before the Master to entreat his favour for them.

The caravans of Galilee, which were on their way to the feast, must have met Jesus and his followers in the neighbourhood of Jericho. This will explain the presence of the mother of James and John, the sons of Zebedee, among the followers of Jesus, and her appearance in the scene which followed closely upon his announcement of his passion and his death.

[1] Luke xviii. 34.

Salome drew near to Jesus with James and John,[1] and prostrated herself before him to make a request: "Master," said the two sons, with surprising confidence, "we desire that you should grant us what we ask of you." "What would ye?" said Jesus. The mother answered: "Grant that these my two sons may sit, the one on thy right hand, the other on the left, in thy kingdom." Absorbed in the thoughts of his approaching death, and of the agony by which he should enter into glory, Jesus recalled to his ambitious apostles the way of sorrow, by which alone the goal was to be won.

"Ye know not what ye ask. Can you drink of the chalice that I shall drink, or be baptized with the baptism wherewith I am baptized?" The impetuous disciples answered without hesitation, "We can." "Ye shall indeed drink of the chalice that I drink of," answered Jesus, "and with the baptism wherewith I am baptized ye shall be baptized, but to sit on my right hand or on my left is not mine to give, but it shall be given to them for whom it is prepared."

The entrance into the Kingdom, the degree of merit of the elect and their allotted places in the eternal hierarchy beside and beneath the Master, are problems whose final resolution is only to be sought for in the will of God. This will is concealed from every creature; and although Jesus alone knows it and interprets it to the world, he does not command it; on the contrary, he is obedient to it. In his human life, he is only its faithful minister.

Hearing Jesus speak thus to James and John, the other ten were angry with the two brothers. Their ambition had aroused the jealousy and envy of their companions. Jesus called them to him. He was saddened by such petty rivalries, but his meekness made him calm; the very faults which dared to show themselves in his presence, only served him as

[1] Matt. xx. 20-28; Mark x. 35-45.

subjects for apposite lessons, full of sublime instruction. "You know," he said to them, "that the princes of the Gentiles lord it over them, and they that are the greater exercise power upon them. It shall not be so among you; but whosoever will be the greater among you let him be your minister, and he who would be the first among you shall be your servant." In formulating this law, one of the most strikingly conceived and most necessary laws of the Kingdom of God, the Master was only interpreting his own life. He, the chief of regenerate mankind, he, the first and the greatest, did not come into the world to be ministered unto, but to minister and to give his life, that he might redeem the lives of many. A brilliant light is shed upon the problem of his humiliation. The suffering of Jesus shall be the redemption of a great number. By his death he shows himself the servant of man; it is thus that he becomes their king. His true disciples know no other sovereignty than that of abnegation and self-sacrifice, even unto death.

The further Jesus advanced on this journey the more the multitude seems to have flocked about him. When he had reached Jericho[1] it was still increasing. The caravans descending from the mountains of Galilee and the borders of its lake, were here joined by those from Peraea. At the time of the great Jewish festivals the city was filled with strangers and pilgrims. This was the last halting-place before Jerusalem. It had nothing of the ordinary aspect of Eastern cities. Instead of being crowded together, the houses lay scattered under the shadow of palm trees, bananas, terebinths, and sy-

[1] Jericho owes its name either to the ancient worship of the moon, established there by the Canaanites, or to the fragrance of its gardens. Etymology justifies either origin, *Iricho* or *Jerecho* being derived either from *iarêah*, the moon, or from *rouah*, to exhale an odour. Both derivations are given by St. Jerome. *Lib. de Nom. Hebr.* On Jericho under the Herods; cf. Strab. l. xvi., ch. 11-41. *Bell. Jud.* iv. 8, 2, 3.

camores, in the midst of superb gardens, always watered and always cool, although under a sky of fire.

As he approached the city a blind man sat by the wayside begging.[1] Hearing the multitude passing by, he asked what it meant. They said to him: "It is Jesus of Nazareth passing by." And he cried out, saying: "Jesus, son of David, have mercy on me." This homage to him, as the Messiah, coming from the mouth of such an unfortunate, touched the Master. Those that walked at the head of the procession wished to silence the blind man, but he cried all the more:

"Son of David, have mercy on me. Jesus stood and commanded him to be brought to him, and when he was come near, he said to him, What wilt thou that I do to thee? Lord, answered the blind man, that I may see. Receive thy sight, said Jesus to him, thy faith hath made thee whole." The blind man immediately recovered his sight, and followed his Saviour, glorifying God. The multitude was stirred by the miracle, and broke forth into praises.[2] Jesus entered Jericho in triumph. He no longer forbade the acclamations of the people; he no longer imposed silence on those whom he healed. It seemed as if he was preparing for his approaching entrance into Jerusalem.

Another incident which, in the simplicity of its narration, gives us a clear insight into the mind of Jesus, marked his passage through the city.[3]

In the midst of the crowd that wished to draw near to the Prophet, there was a man named Zacchaeus. By his position as chief of the publicans he belonged to that class of sinners for whom the Pharisees professed the most pious contempt. He was rich, but no amount of riches could atone in those days for what the formalists called impiety. He was

[1] Luke xviii. 35-43.
[2] See Appendix Q: *The Blind Men of Jericho.*
[3] Luke xix. 1-10.

evidently not ignorant of the fact that Jesus had the name of being the friend of persons of his condition, and he ardently desired to see him and to know him. Being short of stature he was unable to look over the heads of the multitude, and so he ran before, and climbed up into a sycamore tree which stood near the road by which Jesus was to pass. Arrived at the place, the Master raised his eyes and perceived him "Zacchaeus," he said to him, calling him by his name, "make haste and come down, for to day I must abide in thy house." The chief of the tax-gatherers descended in haste, and received him with joy. The multitude, with whom the customs of the Pharisees were as binding laws, were scandalised. They cried, "Behold, he is gone to be a guest with a man that is a sinner."

The presence of Jesus under the roof of Zacchaeus seems to have suddenly transformed the publican. Standing before the Lord, he confessed the wickedness of his life, and expressed aloud his repentance and his penitence. "Lord," he said before them all, "the half of my goods I give to the poor, and if I have wronged any man of anything, I restore it fourfold."[1]

Then Jesus said: "This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

This anecdote is one of those in which is clearly revealed the mercy of Jesus towards sinners, the scorned, and despised of this world. Such incidents were of frequent occurrence during his apostolate. They must have recurred more vividly to the memory of the apostles and disciples, and have arrested more forcibly the attention of the first Christian communities, when the good news was so eagerly welcomed

[1] The casuistries of the Talmud prescribe that what has been stolen shall be restored fourfold; cf. *Sanhédrin*, fol. 25, 2. Maimon., *in Peah*, c. 1.

among the Gentiles and the common people of the provinces of Asia, Macedonia, and Greece. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen. . . ."[1] The law which had presided over the apostolate of the Messiah was perpetuated in the apostleship of the disciples. They loved to bear witness to it, and their zeal found in it encouragement and justification.

The sinner, Zacchaeus, has remained the type of those who, in their sorrow, hearing of Jesus as the Saviour and the friend of publicans, desired to know and see him during his passage through the world. He responded willingly to this desire; he was touched by their sincerity, and pleased to receive their hospitality. He visited them, he revealed to them the disordered state of their consciences, he taught them to repent, and to make good resolutions. Gentiles as they were, they become in their earnestness suddenly transformed by faith; henceforth they are the true sons of Abraham, and the elect of the Kingdom.

A sentence in the third Gospel indicates that during the sojourn of Jesus in Jericho, the thought of the Kingdom of God, and of its near and brilliant manifestation in Jerusalem, agitated the minds as well of the multitude as of the disciples and immediate followers of Jesus.[2] The agitation was general, and it increased in proportion as they drew near the holy city; but they can hardly have had a suspicion of what was about to take place in reality. Man lives on illusions, and mingles his own vain fancies with the truth; he cannot comprehend the designs of God until after their accomplishment.

[1] I. Corinth. i. 25, 28.

[2] Luke xix. 11.

Jesus alone bore in his inward consciousness all the weight of his sorrowful vocation; he alone knew in how tragic a manner the Son of man was to be exalted. Calm and collected in the midst of the general agitation, he endeavoured, with wise prudence, to dispel the illusions of his followers. This wisdom inspired him with a new parable:[1]

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he delivered them ten pounds, and said to them, Trade till I come. But his citizens hated him, and they sent an embassage after him, saying, We will not have this man to reign over us. And it came to pass, that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying, Lord, thy pound hath gained ten pounds. And he said to him, Well done thou good servant: because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and thou reapest that thou didst not sow. He saith to him, Out of thy own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that which I did not sow. And why then didst thou not give my money into the bank, that at my coming I might have required it with usury? And he said to them that stood by, Take the pound from him, and give it to him that hath ten pounds. And they said to him, Lord he hath ten pounds. But I say to you, That to every one

[1] Luke xix. 12–27; cf. Matt. xxv. 14–30.

that hath shall be given, and he shall abound ; and from him that hath not, even that which he hath shall be taken from him. But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me."

The man of noble birth is Jesus, the Son of God. The world is the far country to which he has come to found his Kingdom. His countrymen who hate him, and who do not desire that he shall reign over them, represent the Jews, his own fellow-citizens. The servants to whom he delivers the ten pounds are those who are called. The return to the country is the first coming of the Kingdom, a coming full of suffering, strife, and hostility. The second coming is in power. Jesus will judge with sovereign authority those who are called, and will make the enemies who have rejected his kingship feel the weight of his anger.

Between these two events an indefinite period intervenes ; this is the time for those who are called to labour, and to make the divine gifts to fructify. Only on this condition shall the called become the chosen.

The end of the parable is full of menace ; it is addressed to those with whom Jesus is going to engage in the decisive struggle. The time will come when they shall feel the righteous retribution of the Son of man, for having despised the divine power and outraged the helpless. This retribution begins in the present world ; for in the same way that the chosen have already experienced a foretaste of the infinite mercy, so the accursed of Christ feel for a moment the terrible first-fruits of his justice. The Romans, who burned and destroyed Jerusalem and slew its inhabitants, are only the visible instruments of him who awaits, concealed in the glory and the power of his Father, the time of the full triumph of the Messiah over the new universe.

On the morrow Jesus again set forth on his journeyings,

He signalized his departure from Jericho by a miracle, as he had signalized his entrance into it.

At the foot of the ascent known at present under the name of A'Kabet-Djaber, the ancient ascent of Adummin, two blind men were seated, asking alms. The news of the cure of the previous day having spread, the two blind men were impelled to perform the same act of faith which had succeeded so well with their companion in misfortune, and which was to awaken anew the compassion of the Prophet. One of them was known as the son of Timaeus-Bartimaeus. Hearing that Jesus of Nazareth was passing, he began to cry out with that ardent confidence which misfortune often inspires, "Jesus, son of David, have mercy on me!" The multitude were going before, and Jesus followed. Those who were in front rebuked the blind man, that he should hold his peace, but he cried out the more, saying, "Son of David, have mercy on me!" Jesus stood and commanded the blind man to be brought to him. "Have confidence," they said to him, "rise, he calleth thee." The blind man, casting away his cloak, rose in haste and went to Jesus, who said to him, "What wilt thou that I should do to thee?" "Lord, that I should see." "Receive thy sight," said the Master, "thy faith hath made thee whole." And immediately he followed after him, glorifying God.

This road from Jericho to Jerusalem had often been travelled by Jesus and his disciples. Only a few weeks previously he had passed through it on his way to Lazarus, at Bethany. To-day he sets out on it for the last time, at the head of the procession, calm and resolved. It was on a Friday, six days before the Feast of the Passover, which fell this year on April 7th. Jesus did not proceed as far as Jerusalem; he let the great body of the caravan continue on their way to the Mount of Olives, where it dispersed, while he himself halted at Bethany.[1] His coming must have been known

[1] John xii. 1.

beforehand, and awaited by his chosen followers, who received him with all the honour which their loving, grateful, worshipping hearts could wish to bestow.

On the following day they prepared him a supper in the house of Simon the leper,[1] who was a friend, or perhaps a relation, of some of the followers of Jesus. Martha waited on them, and Lazarus, the same who had been brought back to life, was among the guests.

While they were at table, there came a woman with an alabaster box of ointment of precious spikenard. She drew near, broke the box and poured it out upon his head, and anointed his feet with it, and wiped them with her hair. The ordinary ceremonies at the reception of a guest, the pouring of water upon the feet, the pouring of perfume upon the head, were not sufficient for her. Her ardent soul had a daring inspiration; she poured the precious liquor, like water, on the feet of the Saviour, and she wiped them with her hair. The whole house was filled with the scent of the perfume. The Evangelist does not mention the name of this woman, but there is no room for doubt, for the most minute details of the recital point to the sister of Martha and Lazarus, the penitent sinner, Mary Magdalene.

All actions which differ from the received formulas of society are liable to be misunderstood by base and vulgar natures, who judge everything from the point of view of what they call propriety or interest. A whole pound of the precious ointment had been lost, and some among the disciples thought this a waste to be regretted. Judas Iscariot, the son of Simon, made himself the mouthpiece of their discontent, and, disguising his ill-humour under a hypocritical semblance of charity, exclaimed, "Why was not this perfume sold for three hundred pence and given to the poor?"

He who spoke thus, and who was about to play so odious

[1] Matt. xxvi. 6-13; Mark xiv. 3-9; John xii. 2-8.

a part, is here mentioned by name for the first time in the Gospel narrative. He was the treasurer of the little community, who attended to the provisions, made the purchases, and arranged for the halts on their journeys. One of the Evangelists observes that he was already betraying the Master's trust, in the performance of these duties, by appropriating to himself the money intended for the maintenance of all: "he was a thief," he says bluntly.[1] It must have been a base ambition that impelled him to follow Jesus, and to keep at his side. He hoped to see his dreams of avarice realized in the new Kingdom which was preparing, and which, after the manner of his contemporaries, he imagined to be radiant with worldly prosperity and earthly glory. Mercenary and covetous, crafty and coarse, his heart had remained impervious to the teachings and the influence of the Master; all the holiness of Jesus had not altered him. Such natures, unsubdued by the goodness of God, seem predestined to treachery and crime.

Jesus took Mary's part: Let her alone, he said, to Judas, she is come beforehand to anoint my body for the burial. For the poor ye have always with you, but me ye have not always. Verily, verily, I say to you, Wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her.

Those who serve Jesus and honour him openly shall no more be forgotten than he in a world in which even the most dazzling of human achievements lose their glory and vanish into nothingness. They survive with the Master, partaking of his glory and his immortality. The perfume which Magdalene poured out so generously upon the feet of the Son of man, on the eve of his burial, will never evaporate. The prophecy of Jesus is come to pass; not only the house of Bethany, but all mankind is filled with its fragrance, and the

[1] John xii. 6.

faithful everywhere venerate and praise the woman whose heart was inspired with such tender gratitude.

The allusion of Jesus to his approaching death threw a veil of gloom over all the guests, and the hearts of the Master's followers must have been oppressed with anguish. His presence at Bethany was already known in Jerusalem, and a great number of the Jews had hastened, at the news, to see him and Lazarus. The chiefs of the Sanhedrin had given it to be understood that Lazarus himself would not escape, they were exasperated by this living miracle. Reasons of state, urged by the high priest, Caiaphas, counselled violence; they were more and more resolved upon violence. Everything presaged a catastrophe. This time, far from shunning it, Jesus went to meet it.

BOOK V.

THE DEATH OF JESUS, AND AFTER.

CHAPTER I.

THE TRIUMPHAL ENTRY INTO JERUSALEM.

THE day after the Sabbath,[1] that is, the first day of this great week in which Jesus was to die (the 10th of Nisan, or, in our calendar, the 2nd of April in the year 30), was, for him, a day of triumph. He departed from Bethany with his disciples, and set out for Jerusalem. The numerous crowd of pilgrims, assembled for the Passover from all Judaea, from Idumaea, from Galilee, from the other side of the Jordan, and from distant countries, were soon informed of the presence of the great Prophet. The many disciples of Jesus recounted to every comer the marvels of his life, his virtues, and his countless miracles. The raising of Lazarus above all struck them with admiration, and they were anxious to see him who performed such prodigies. In spreading abroad the glory of their Master, the disciples were unconsciously preparing the popular manifestation which was about to break forth. In spite of the desertion of the people of Galilee in the preceding year,[2] his renown had increased mightily. The multitude persisted in seeing in him, however much against his will, the Messiah of their dreams. The bitter opposition of the hierarchy, far from injuring Jesus in the opinion of the masses, rather increased the overflow of sympathy towards him. Men

[1] In this year the Passover fell on a Friday. According to St. John (xii. 1) the feast at Simon's house took place six days before the Passover, and must, accordingly, have been on the Sabbath. It was on the following day that Jesus came to Jerusalem.

[2] See above, Book III., ch. ix.

said that the Kingdom of God was about to appear at last, and watched with feverish impatience the course of events. The Galilaeans, at once more fiery and more independent than the rest, were for proclaiming him their Prophet, and giving him an ovation on his entrance into the city.

Jesus was following, with his disciples, the road which ran along the eastern side of the Mount of Olives. On approaching Bethphage[1] he halted, and, pointing it out to two of his disciples, said to them: "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her, whereon never man sat: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them." All this came to pass as Jesus had said. The ass and the colt were standing, tied outside the gate, between two roads. The disciples unbound them and led them to the Master; then, spreading their garments on the colt, they made him sit thereon.

As soon as it was told the people that he was going towards Jerusalem, they ran out to meet him.[2] Enthusiasm seized the disciples and the multitude; they spread their cloaks along the road beneath the feet of the Prophet, cut down branches and strewed the ground with them, while others held branches of palm in their hands, and came towards him, crying: "Hosannah in the highest!" Those who led the way and those who followed caught up from one another the prolonged acclamations. The popular mind was at length kindled into flame; it did justice to the man who came to save all. If it has its hours of error and madness, it has also its burning sincerity and its flashes of truth. Jesus, who till now had rejected all ovations throughout his public life, shunning and fearing the excitable nature of the multitude, accepted the triumph which was offered him. He welcomed with delight their cries as they proclaimed his

[1] Matt. xxi. 1; Mark xi. 1; Luke xix. 29.
[2] John xii. 12, etc.

TRADITIONAL SITE OF BETHPHAGE.

On the road from Bethany to Jerusalem, along the western slope of the Mount of Olives.

title of Messiah, and heralded the coming of his Kingdom. It is necessary that truth should be hailed, and that in glorifying it man should honour himself.

This triumph of a day was in the designs of God. The Prophets had announced and described it even in its most characteristic details. One of them said six centuries before: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea."[1]

Jesus fulfilled the prophecy, and executed the will of his Father. He knew that this triumph was leading him to death. He could rejoice in it without intoxication; it was not without a touch of bitterness. The Pharisees scattered among the multitude raised a discordant note: "Master," said they to Jesus, in a sarcastic and indignant tone, "bid thy disciples be silent." In their shallow worldly wisdom they could scarcely hide their contempt; truth was offensive to them; they trembled at the thought of the consequences of such a demonstration. What would the Romans say when they hear the people proclaiming him their king? Jesus answered them: "I tell you that if these should hold their peace, the stones would immediately cry out." For two years he had given such proofs of his Messianic mission that the very stones of the highway, if they had had a voice, would have borne witness to him. But man in his obstinacy against all proof may become more insensible and more brutish than the stones. The words of Jesus conveyed a bitter taunt against the Pharisees; they did not understand them.

[1] Zechariah ix. 9, 10.

The popular enthusiasm increased, and, as the procession advanced, the disciples, in the fulness of their joy, gave thanks to God, mingling with the acclamations of the multitude the narration of the marvels that they had seen in following their Master. The irritation of the Pharisees was aggravated. In their spite and anger they were heard to say: "Ye behold that our threats are of no avail; all the world follows him." This people, whom they inwardly disdained, and for whom they had only words of contempt, they nevertheless loved to have at their feet like a gang of slaves; and seeing this mass of men subdued and passive, they believed themselves all-powerful; but when a personality greater than themselves draws the people away from them, and frees them while it draws, they feel themselves seized with a paroxysm of that hatred which clings to declining power. They stop at nothing in their endeavours to regain their prestige and maintain their authority; crime itself becomes sacred in their eyes.

When Jesus had reached the spur of the Mount of Olives, from the point where the road turns downwards into the valley of the Cedron,[1] he beheld Jerusalem at his feet. The sight filled him with sadness: he wept. He sobbed[2] over the city. "If thou hadst known," he exclaimed, "even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

This is one of the few occasions on which Jesus wept; his tears in the midst of his peaceful triumph

[1] Luke xix. 37, etc.
[2] Ἔκλαυσεν.

had in them something profoundly melancholy. This joy of a day which the Father grants him before the last struggle and the last agony is forgotten by him in order to think upon his people, and upon his thankless and guilty city, and the terrible destiny which it is bringing upon itself. Jerusalem is the head and heart of the nation, the seat of the religious power in which Israel is personified. Why then must this power be blind and obstinate, angry and offended? Why should these high priests, elders, masters of the Law and guardians of the traditions, these leaders of the chosen people, fail to understand what the simple, the poor, the humble, the despised have comprehended? Why do their minds blaspheme while the minds of the people welcome with acclamations the Chosen One of God? Such thoughts overwhelmed and distracted the soul of Jesus. There is still time for them to acknowledge him; they can still proclaim him Messiah, and save Israel, to bestow upon it the peace of God.

The unutterable anguish of Jesus is not for his own fate, to that he is resigned; it is the fate of his people and of the city which is on the point of demanding his execution; and this blindness will let loose upon Israel nameless calamities. The hierarchy, which despises the true Messiah, will be carried away by its false patriotism into every excess and every frenzy. It will endeavour in vain to control the people in their feverish impatience for deliverance. The Zealots will provoke implacable warfare, and, in grasping after empty glory and empty liberty, their fanaticism will be the unconscious instrument of the vengeance of God. Jesus knew it; the future was before his eyes; he saw Jerusalem besieged, invested, laid waste with fire and sword, her children slaughtered, and her houses, her monuments, her palaces, her Temple itself levelled with the ground.

Full of such thoughts, the anguish of which contrasted with the hosannahs of the multitude and the clamorous joy

of his disciples, Jesus, in the midst of his royal procession, made his entry into the city. Jerusalem was in an uproar. On seeing this multitude, and hearing their acclamations, the people asked who it was that had come, and all those who accompanied him cried out triumphantly, "It is Jesus, the Prophet of Nazareth, in Galilee." This popular ovation remained as it began: simple, peaceful, religious. There was nothing of worldly pomp, no military show, no cry of revolt against the ruling powers; only branches of trees thrown upon the road, garments spread beneath the feet of Jesus, and the solemn chant, the great Messianic Hallel, as it was taught to the children that they might be ready to welcome the Son of David on the day of his coming.[1] Again, the animal chosen by the triumphant Saviour enhanced the humble, simple character of his triumph. He disdained the steed of conquerors; he who will not reign save by infinite compassion, advances, mounted upon an ass's colt. The multitude which precedes and follows him, is itself composed for the most part of Galilaeans, those provincials so despised at Jerusalem. The Romans did not give a thought to this gentle, peaceful king who did not threaten their power, and the proud Sadducees, as the procession passed them, may have looked up at it for a moment with a glance of disdain. It moved straight onwards to the Temple.[2]

It was that very day, the 10th of Nisan, which was dedicated by law to the choosing of the Paschal lamb.[3] This is a coincidence to be noted. It enables us to supplement the silence of the records as to the meaning of this entrance of Jesus into the house of his Father. He knows himself to be the Victim appointed from eternity; he comes of his own accord to be offered up. The days of material burnt-offerings are passed away, God needs a spiritual and divine burnt-

[1] *Succah.*, cap. iii.
[2] Matt. xxi. 10, etc.; Mark xi. 11.
[3] Exod. xii. 3.

offering; Jesus will be that offering. His Messianic Kingdom will be established only by his death; before reigning over the conscience of man it will be necessary for him to die.

On entering the Temple, Jesus went to pray before that blood-stained altar, whose fire was about to be extinguished for ever, and whose place he was himself to fill. The oblation of himself to his Father was for all time; on this day it was renewed in silence. The agonizing mystery of his destiny was now begun, but he kept the thought of it deep down in his soul, while the disciples, incapable as ever of comprehending him, in spite of his repeated declarations, gave themselves up to the hopes of a near and splendid triumph.

After having prayed, "he looked round about upon everything," says the Evangelist;[1] the Master's eye examined every detail. He could see all the noisy preparations for the feast, the herds of oxen and bulls, heifers, sheep, and lambs, huddled together in the Court of the Gentiles, as in a slaughter-house; and surely it was with sad eyes that he beheld merchandise thus dishonouring the house of prayer. He could see the corridors transformed into a highway; he could hear the discussions of wrangling schools, and the agitated cries of the crowd, he could observe the empty formalism of the Pharisees, who sought uprightness in fidelity to the observance of a mere outward ceremonial, and the greedy covetousness of the priests, who made a traffic of the altar, the victims, and the Temple, using the devotion of the people for their own enrichment; all the depth of the degradation into which everything had fallen, lay plain before him. Standing on the threshold of those days in which he was about to consummate his sacrifice and to decide upon the final act which should regenerate not only the chosen of Israel but all mankind, he wished to observe carefully and minutely the moral destitution of his people who had invaded with their bigotry, venality, and

[1] Mark xi. 11.

hypocrisy even that Temple in which all should have been sacred.

It was now evening. He went out with the Twelve and returned to Bethany, where the hospitality of his friends was ever ready to welcome him. Of these last hours of these last nights we know nothing. All the details of the life of the Master in this week of anguish have disappeared before the events which prepared and hastened the catastrophe.

On the next day, accompanied by the Twelve,[1] he returned to Jerusalem. This return was marked by a mysterious episode, which impressed the imagination of the apostles. As he went forth from the village Jesus was an hungered. The whole district of Bethany is covered with vines and fruit-trees, and he perceived at a distance, on the roadside, a fig-tree in full leaf; it was not yet the season for figs, so he said to it: "Let no man hereafter eat of thy fruit." The expression was remembered by the astonished disciples. Jesus, however, said nothing further, but pursued his way.

Coming to Jerusalem he entered into the Temple,[2] but this time with the air of a master, as on the day on which he made his first appearance. The sight of the same sacrilegious profanations revolted him, and his righteous anger broke forth. He began by casting out of the Court of the Gentiles buyers and sellers; he threw down the tables of the money-changers, and the seats of those who sold doves; he would suffer no man to carry any vessel through the Temple. He said to them in his indignation: "It is written, My house is the house of prayer, but ye have made it a den of thieves." Those who, on the evening before, had proclaimed him Son of David and King, as well as those who had shuddered at these acclamations, could now tell in what sense he understood his royalty. No act symbolises with such expressive power the

[1] Mark xi. 12, etc.

[2] Matt. xxi. 12, etc.; Mark xi. 15, etc.; Luke xix. 45.

THE "DAMASCUS GATE," THE NORTHERN ENTRANCE TO JERUSALEM.

eternal part which Jesus played upon this earth, where he came to establish his Kingdom. So active and so contagious is human corruption in it, that, left to himself, man will impair the most holy of things, religion, and pollute the most sacred place, the Temple. Religion becomes a school of traffic, and the Temple, to use the expression of Jesus, a den of thieves. It is necessary for Jesus to intervene, to forbid, and to avert the scandal. In whatsoever part his hand, armed with the whip of cords, has not struck, the house of prayer remains at the mercy of violators, jobbers, thieves, and merchants. His angry zeal throws a halo round his head; no man has been so jealous as he for the purity and holiness of his Father's dwelling.

There were thus two occasions in the life of Jesus, at the beginning and the end of his public career, when he cast out the traders from the Temple; he chose that the same bold act of reforming zeal should mark the inauguration and the closing of his career. The critics have endeavoured to identify and confound these two events; but the records establish clearly their difference, and no valid ground exists for disputing their testimony. As at every moment Jesus had a perfect consciousness of his divine Sonship, so he always considered the Temple, the house of his Father, as his own. He goes there, he acts there, he teaches there as a master; all that dishonours it angers and revolts him. The first expulsion was at once the public condemnation of an intolerable abuse, an odious scandal, and a striking manifestation of his claims to the Messiahship; the second was its solemn confirmation. His righteous passion for God's honour is thus the first and the last word of his work; he began by inviting the people to repent; he ends by protesting against the spirit of cupidity, which is about to overthrow them. Again the time was come when the flocks and herds for the sacrifice were required no longer. It belonged to him, who was to be the eternal burnt-

offering, to banish them and cast them out. The blood of victims had no longer any power to purify, his Father had no more need of them.

It was an extraordinary and terrifying power which broke forth in him when he let loose the reins of his fiery zeal, and the gentleness and sweetness of the Saviour yielded to the righteous wrath of the judge. But the very moment after he had poured out the vials of his anger upon the guilty and unworthy, his frowns relaxed at the sight of the sick and infirm[1] who gathered round him. The lowly did not fear, they were drawn towards him, at the sight of him they felt hope spring up in the midst of all their wretchedness; the blind and the halt approached and he healed them.

The people, wonder-stricken by his miracles and his teaching, testified their sympathy for the Prophet in the sight of all men; the ardour and enthusiasm of the day before was not belied. Children repeated in the Temple the acclamations which had resounded in the descent of the Mount of Olives at the entry of Jesus. They cried, "Hosannah to the Son of David!"[2] Such cries soon provoked offence; the authorities of the Temple, the scribes, and all the other opponents of Jesus, came to him and said indignantly: "Hearest thou what these say?" His calmness, and the pertinence of his answer, disconcerted and put them to silence: "Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"[3] The world has not changed, the words of Jesus remain as true as ever. The little ones, the innocent, the simple, are the only ones who recognise God and love him. The proud, their minds puffed up with their learning, their false consciences tainted with self-righteousness, see nothing; truth offends them; God troubles them; his Messenger exasperates them; in their self-satisfaction they only ask to enjoy and to rule.

[1] Matt xxi. 14.
[2] Matt. xxi. 15, etc.
[3] Ps. viii. 3.

The sovereign and authoritative attitude of Jesus in the Temple, the favour of the people, and the welcome which they gave to his teaching, the growing enthusiasm produced by his miracles, all contributed to stir up the spite and jealous hatred of his enemies. Their mind was made up; Jesus must die. The High Council was resolved to condemn him. The most influential persons among the priestly class, and among the doctors, busied themselves to find a practical means of putting him to death. But an obstacle stood in their way—the people. They feared a revolution. They wished that all should pass off quietly; they were afraid of Jesus.[1] Thus at this critical moment he had no other support but the people. We love to see him defended by those who are alike the most humble and the most formidable; our conscience is warmed within us as we behold that cowardly authority which had betrayed the truth held in check by the multitude, enlisted, if but for a moment, in the service of right, virtue, and holiness, which is the service of God himself.

It is to the human support of the people, captivated for the moment by his influence, that mankind owes these last days of Christ. The Temple is his last battle-field; in the supreme effort to maintain the purely religious and non-political character of his Messianic mission, he will not quit his Father's house. It is there, and not in the high-way or the market-place, that he works and teaches, trying to win over to the light the good-will of the people. Men were ravished as they heard him;[2] his words held spell-bound the crowd which encumbered the porticoes, as he poured out unceasingly from morning till night the stream of wise precepts and active benefits.

At sunset he withdrew and betook himself again with his

[1] Mark xi. 18.

[2] Luke xix. 48.

followers to Bethany. Next day he returned at the first hour, accompanied by his disciples, by the same road which he had traversed on the previous day. On their way the disciples saw the accursed fig-tree withered to its roots. "Master," said Peter, "the fig-tree which thou hast cursed hath withered away." This tree, blasted by the malediction of Jesus, is the only created thing which ever felt the destructive power of him whose gentleness towards men was boundless. The avenging power of evil was with him. John had already shown him as the great Judge, fan in hand, separating the grain from the chaff, and casting the chaff into unquenchable fire. He had the power of giving life or death, of opening heaven or the abyss, and he must reveal it to the world. But throughout his public career, in his desire for the good of mankind he spared the guilty, and has let us see his power of death exercised only upon the barren fig-tree.

This is a brilliant figure, the hidden meaning of which has been laid bare by universal tradition.[2] The real fig-tree is the chosen people, planted by God in a chosen land. At the appointed time, Jesus, the Messenger of the Father, has come to urge upon them penitence and faith. These are the fruits for which he hungered, the fruits which he longed with such burning eagerness to gather. God strikes with death whatsoever of his favoured creatures has received his bounty and his care, his waiting and his love, in vain. All history is strewn with the remains of those works of man which the living Spirit of God has not builded, lying shattered under the blows of time. All history is cumbered with the dead bodies of those sterile beings who, though born of the breath of God, have not responded to his call, but have falsified his hopes for them. The very type of their decay is found in Judaism, withered to the roots. Incapable of producing any fruits of religion, it yet remains standing, showing even in its barren-

[1] Mark xi. 20, etc.; Matt. xxi. 18, etc.

[2] Cf. Origen, *Tract.*, 16 and 18; St. Jerome, in Matthew, *ad h. l.*

ness the terrible malediction with which Jesus has weighed it down. The sight of the fig-tree accursed, and withered by the curse, seems to have roused in the minds of the disciples no other idea than that of the terrible power of the Master. But Jesus only sought to inspire them with the more perfect confidence, saying: "Put your trust in God."[1]

All supernatural power has its source in absolute faith in God. He who is endued with perfect faith enters into communion with the divine being, and God makes him the instrument of his goodness and his power. If omnipotence has been granted to Jesus it is because his humanity is permeated with the fulness of the divine Spirit; in subordination to its sovereign control he executes unfailingly its wishes, its motions, and its works. What he himself was Jesus required of his disciples to become. "Then," he said, "nothing will withstand you." "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

We should strangely misinterpret the doctrine and words of Jesus if we were to believe that the Spirit of God is at the beck and call of the caprice and vain desires of man. We must ask of God only his holy will, and in order to thoroughly enter into it we must pray, that is, we must make ourselves one with it in absolute self-denial. Then and then only will the Spirit of God inspire us with a good desire, the desire which is always listened to by God, for it comes from him. "Therefore I say unto," said Jesus, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Such a prayer presupposes perfect charity and a good and

[1] Matt. xxi. 20, etc.; Mark xi. 22, etc.

upright heart: "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." The infinite mercy of the Heavenly Father is the recompense of our mercy; he has pity on those who themselves have pity; he loves those who themselves love; he hears them and grants their prayers All these teachings, which sum up his religion, Jesus has reproduced a thousand times. As his death approaches they become more and more pathetic and forcible. He recalled them once again that day, on the road from Bethany to Jerusalem, as he returned to face the dangers which threatened him, commanded by his Father's will to advance against them. This day, the 12th of Nisan, is the last which he is destined to pass in the Temple. The multitude have preceded him to it, and there too his enemies awaited him.

CHAPTER II.

THE LAST CONFLICTS IN THE TEMPLE.

In every regularly constituted human society, whether religious or political, the originator of improvements who stirs public opinion, the censor who brands the vices of the established system and calls for reform; the innovator who aspires to perfect the present condition of things; each of these, whether genius or prophet, rouses the hostility of power. Brought face to face with a puissant personality whose inspiration empowers him to withstand her terrors, authority takes alarm, grows frightened into irritation, and replies to threats with violence and persecution.

This is a law which governs the history of every nation; it is written across that of the Jewish people in letters of blood. The innovators among them were the prophets, the Messengers of Jehovah; those who were animated, enlightened and filled with enthusiasm by the power of his living word. Elijah, Amos, Micah, Isaiah, Jeremiah, Daniel, John the Baptist, there was not one of these heroic figures but was the victim of priestly and royal power, or of the passions of the people. Those who are chosen by God to ameliorate the condition of a people or of mankind, are always the victims of their calling, destined to fall beneath the blows of the very men whom they come to save. When the exasperated multitude turns against them, it kills them in its instinctive and brutal anger. Authority, as a rule, brings to bear upon the struggle the combined assistance of treachery and legality; and being

armed with the sovereign right to judge and condemn, it gives itself time, before laying hold of its victim, to prove that he is worthy of capital punishment, and that in its severity towards him it is maintaining order and upholding the law.

No human power of initiative will ever equal that of Jesus. Of all men who have been an influence to their nation he was the most powerful. His sway is one that extends into the depths of the conscience; he bestows a measure of energy sufficient to paralyse evil at its very root; in founding the Kingdom of God he creates verily a new world. He must have more than any man roused the hatred and persecutions of power. We shall now see how violent were the final outbursts of this hatred, and how fertile it was in plots and perfidious machinations. The Gospel records bring these violent scenes before us with an abundance of detail, which proves how deep was the impression which they made on the minds of those who witnessed them.[1]

The Jewish authorities, growing more and more exasperated, sought to lay hold on Jesus. Since the day before they had been deliberating, plotting, and holding council together. They wished at all hazards to avoid commotion, and to conceal their deeds of violence under the mask of law and justice. An uproar, provoked by the arrest of Jesus, might have the gravest consequences, it might bring down the armed intervention of the Romans, and expose the high priest and his councillors to the severity of the Governor. The safest method was to begin by questioning Jesus cunningly, and so to provoke him into some hasty expression, which, by compromising him with the people and the Romans, would give a pretext for his arrest and his arraignment before the High Council. This was the plan that was adopted. The Sanhedrin, since the famous sittings in which Caiaphas had so brutally counselled the death of the Prophet, had

[1] Cf. Matt. xxi. 23; Mark xi. 27 and xii.; Luke xx.

grown unanimous. The members who belonged to the priesthood, the notabilities and educated men of the country, all had some interest, either religious or political, in freeing themselves from him whom they scornfully termed "The Galilaean."

On the morning of the 12th of Nisan, Jesus, having entered the Temple, walked under the porches teaching and preaching to the multitude.[1] A deputation of priests, scribes, and elders approached, and demanded from him an account of the high commission which he claimed to bear. "By what authority doest thou these things? and who gave thee this authority?" It was the very purpose of Jesus which was thus suspected. The emissaries are under no mistake about the pretensions of the Prophet; since his coming he has not ceased to assert them. For three days he has suffered himself to be acclaimed as the Messiah by a crowd of partisans; he has entered the Temple as a reformer and he discusses and teaches there as a Master. By what right does he so act? He has received no commission from authority; he is therefore an usurper, an agitator, a seducer, an innovator. In thus demanding his authorization the enemies of Jesus did not seek to be enlightened; all they wanted from him was some expression which might serve as a basis for the intended accusation, and so cause his ruin. They evidently expected a formal avowal of his Messianic mission and his divine Sonship. Such a declaration would be nothing new in the mouth of Jesus; his discourses, ever since the Feast of Tabernacles, at Jerusalem, and in the open Temple, had been one long commentary and demonstration of its truth. The members of the Sanhedrin must have heard them as well as the multitude; they must therefore have known on what grounds Jesus based his mission, and in what sense he understood the Messianic Kingdom and his title of Messiah. Jesus refused to reply. What good was it to tell the truth to such traitors?

[1] Matt. xxi. 23-27; Mark xi. 27-33; Luke xx. 1-8.

They deserve rather to be confounded and to have their treachery unmasked.

"I also will ask you one thing," said he to his questioners, before the multitude, "which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them Neither tell I you by what authority I do these things."

In confessing their ignorance on the subject of the divine mission of John, the representatives of power and sacred learning in Israel, the princes of the priests and scribes, condemned themselves. The coming of a prophet, a messenger of God, such as John, the most extraordinary religious event of the age and one clearly foreshown by the prophets,[1] had come to pass, and yet, by their own acknowledgment, the Sanhedrin did not understand it. They did not know if it was from heaven or from men that the Baptist's inspiration came. These official guardians of the ritual and the law were no longer servants of God; they thought only of themselves; they sought only to preserve their power, to maintain the ancient usages, and to multiply their subtle casuistries. The voice of the Spirit roars like a lion in the desert of Judah, but they hear it not. We know whence it is, they say. If they are incapable of hearing and recognising him who comes before the Lord and prepares his way, how should they hear and recognize the Lord himself? Strange and wondrous fact! The lowest of the people, the sinners and harlots, have understood, and the highest, the so-called righteous, the priests and doctors, remained in ignorance. It is always so; the manifesta-

[1] Isaiah xl. 3; Malachi iii. 1, 2.

tions of God among mankind enlighten the simple soul and the repentant conscience; but they only blind the minds that rely upon their fancied strength, and the hearts that are misguided by their false uprightness. God is known and heard by those alone who bear his living Spirit in them.

There was in the Jewish nation One greater than royalty, greater than the priestly power: Jehovah, who ever watched over his people, and spake to them from time to time by the mouth of the prophets. Towards such divine manifestations, the duty of those in authority was not to show opposition, or indifference, or incredulity, but obedience and faith. To reject or persecute the messenger of God is to reject and persecute God himself. The memory of John was still vividly present to the minds of the people; Jesus took him for his example, and in affirming the divine authority of the prophet he tacitly affirmed his own. It was not the high priests and the doctors that had made John in the womb of his mother, that had clothed him in the desert, that had given him the power to baptize, to cry "Repent," and to publish the coming of the Kingdom: it was the Spirit of God, and so his authority was not counter to the Spirit of God. They ought then to have believed on John, to have heard him, and followed him gladly. They had betrayed their trust. Jesus severely rebuked them for it.[1]

"But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but

[1] Matt. xxi. 28-32.

the publicans and harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

Thus did Jesus, urged by his powerful adversaries, frustrate their attacks, and disconcert them, and then, taking the offensive against them, throw them into embarrassment and confusion, and rebuke them with divine authority for their unbelief and blindness. Then he turned towards the people, and, as though he judged their leaders unworthy to hear the truth, he set forth to all in a new parable[1] who he was, whence he came, what was his mission, and what would be his destiny. The great men, meanwhile, stood by and listened.

"There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

At these words some among his audience, who perceived that Jesus was thinking of themselves, exclaimed, "God forbid!" as though to avert an evil omen. Jesus looked upon them with severity, and said unto them: "Say ye, God forbid? Did ye never read in the scriptures, The stone which the

[1] Matt. xxi. 33-44; Mark xii. 1-11; Luke xx. 9-18.

builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?[1] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

Jesus could not have expressed more clearly who he was, and from whom he held his authority. In the vineyard planted by the householder, the hedge which surrounds it, the winepress digged there, the watch-tower built in the midst of it, we see the representation of Israel, the nation chosen of God, with its protecting Law, its Temple, and its ritual. The husbandmen are the hierarchy; the servants sent at the season of vintage, and their successors, are the prophets. What a mournful destiny was theirs! They were filled with the Spirit of God, and yet the temporary masters of the vineyard, far from welcoming them, answering their demands, and laying at their feet a part of the produce, only seized them, beat them, wounded them, and sent them away empty.

The son of the householder is Jesus himself. He is above all the prophets. His title is unique, his authority absolute. He comes in humility and meekness without other halo save his divinity veiled in love. He is the most outrageously ill-treated of them all; they cast him out of the vineyard and kill him, as they had persecuted and tortured those who had gone before him. Woe to the treacherous and wicked husbandmen! Woe to the guilty hierarchy! Because it rejects and persecutes and kills those who come from God, and because it spares not even his Son, therefore God will visit it with the fury of his vengeance. The Kingdom will change masters; it will be transferred from the hands of the Jews to those of the Gentiles. The chosen people will

[1] Ps. cxviii. 23.

become the people of reprobation, and the outcast nations will become the chosen. To the Son his arraignment by treacherous rulers will be the foundation of his glory; he will become the corner-stone of the new building. The builders have rejected it, but God will raise it to support the whole fabric, working a work at which the whole earth will be amazed. But the enemies of Jesus will not overthrow him, they will only crush themselves against him, and when the judgment is opened this same stone will fall on those who would have overthrown it, and they will be broken in pieces.

This bold exposure of unbelief and the crime of the ruling Powers, both in the case of the Prophets and of the Son of God himself, these prophetic menaces of divine wrath, the approaching reprobation of the faithless hierarchy, the crushing of all the enemies of Jesus, all these severe truths exasperated the princes of the priests and scribes beyond all bounds. Their anger broke forth, and they would have arrested Jesus on the spot. But the people defended him, and the rulers trembled before the people. They withdrew, therefore, to meditate fresh plots. It was their object at all hazards to compromise Jesus in the eyes of the Roman authority. If they could once make him pass for a revolutionist and a dangerous agitator, the Governor, who never delayed to strike down everyone that menaced the Imperial privileges, would have a weapon ready to his hand. The intrigue was cleverly and rapidly planned. The leaders dissembled, and appealing to their disciples, chose certain Pharisees and certain Herodians.[1] The former were the

[1] A passage in the Talmud (*Juchasim.*, fol. 19, 1) throws considerable light upon the Herodians. We there read that Hillel and Menahem presided over the Sanhedrin, but that afterwards Menahem became a partizan of King Herod, and led away eighty men splendidly clad. Such was the origin of this dissentient party, which became known as the Herodians. Cf. Lightfoot, *Horae Hebr. et Talmud*, p. 220.

warm partizans of national independence; the second, rallying to the house of Herod in spite of its foreign origin, had, like it, resigned themselves to the Caesarian domination. These two parties, generally at bitter feud, united to oppose and destroy Jesus. Such criminal alliances are perpetually recurring in all political history.

The emissaries, after concerting their plans together,[1] came to Jesus. With affected scruples of conscience and a pretence of wanting no more than justice, they began by flattering him whom they hoped to surprise. "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men." After this hypocritical eulogy, the object of which was to prevent Jesus from evading the necessity for a reply to their question, they added: "Is it lawful to give tribute unto Caesar or not?"

No more insidious question could have been put to Jesus than this of the Roman impost. It was one that excited violent feelings in the multitude, involving as it did, the question of the national independence. It was under colour of the impost that agitators stirred public opinion into passion, and provoked rebellions. The people paid it only under protest; they yielded to superior force, waiting for their Messiah to break the yoke. The Galilaeans above all had the reputation of fierce upholders of independence. These questioners, who would have wrung a reply from Jesus touching the impost, must have been mentally convinced that he was an absolute opponent of foreign rule; they did not doubt but that in his character as a Galilaean, with his Messianic pretensions and his popular sympathies, he would condemn the tribute which was the symbol of his country's servitude.

This was the signal which they waited for; but the

[1] Matt. xxii. 15, etc.; Mark xii. 13-17; Luke xx. 20-26.

Master saw through their device, and unmasked them with a word: "Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's."

It was a legal proverb in the schools that in what place soever the money of a king was current, the inhabitants must own him for their Master.[1] Two kinds of coin were current among the Jews, the one profane, the other sacred; the one typifying the earthly and political rights of civil authority, the other the rights of God. Jesus availed himself of this distinction to formulate one of the most neglected yet most necessary truths; that is, the distinction of the two societies to which man belongs, and of the two most essential duties which devolve upon him. Materially, by his physical and outward life, he is attached to human society, to his people and his country; he is the subject of political power. Spiritually, by his inward life and his conscience, he is bound to religious society; he is the subject of God.

In a few words Jesus traced the path in which mankind is to walk from this time forward. The Jews, as all other nations, anciently lived under a theocracy in which religion and the state were confounded. The force of events brought about by God had constrained Israel to separate them; her nationality once lost, Israel was no more than a church, though the ambitious hope of growing a great people once again, and of restoring the old theocracy, was still alive. From the moment that Jesus said, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's," the distinction between religion and the state was perfectly established. The spiritual Kingdom which he is to

[1] *Talmud Hierosol.*, fol. 20, 2; cf. Maimon., *in Gezilah*, c. v.

create will no more be confounded with earthly kingdoms. It will live in their midst, most frequently opposed and persecuted, but it will respect their authority; it will never revive the rebellious teaching of the Gaulonite: it will only take revenge upon them and upon their hatred by penetrating them with the Spirit of righteousness, goodness, and peace. A state can have nothing to fear from the Church of Jesus. It will receive from her only benefits, and it will have no surer guarantee of progress and tranquillity than his words, who said: "Give unto Caesar the things which are Caesar's, and unto God the things which are God's."

This simple and mighty formula contains the whole law of human societies, the evolution of which is only made possible by the imperishable concord of authority and liberty. Without God authority turns to tyranny, and liberty to rebellion. Whenever political authority, always inclined to despotism, would fain force itself brutally into the realm of conscience, it will be resisted by the disciples of Jesus, who have learned from him that they must render to God that which is God's. Again, whenever the popular feeling, always chafing under the yoke, allows itself to be carried away by the spirit of rebellion, it will be withheld by the power of him who said, "Render unto Caesar that which is Caesar's."

The whole life of Jesus was the confirmation of his doctrine. We have never seen him stirring up the multitude in the public places; not a word which fell from his lips betrayed a suggestion of revolt against authority. If the Tetrarch threatens him he continues his peaceful mission; if the leaders of religion spy upon him and would fain persecute him, he withdraws in sadness. When the people, unable to understand him, would proclaim him king, he escapes from them, and discourages them once for all by describing to them purposely his Messianic mission under the form which would shock them most. Even when he allows himself to accept their acclamations, it is upon the eve of his death: and then

there is nothing in the popular enthusiasm that could alarm the masters of the world. His example has been followed by his apostles and their successors: in the midst of persecution they preach obedience to those who hold the sword by which they themselves shall fall.[1]

The villany of the emissaries sent to compromise Jesus has become a laughing-stock. These pretended righteous men cannot refuse to admire his wisdom; they depart in silence, confounded and wonder-stricken. But every party seems now to be in arms against Jesus; the questions are asked more and more often, and pressed more and more closely. The word has been passed round to provoke him and to lay snares for him. After the princes of the priesthood and of those learned in the Law, who demanded of him whence his authority was derived, after the Pharisees and the Herodians, who hoped to ruin him by questioning the legality of the impost, he had to reckon with the sarcastic and sceptical Sadducees. These were the positivists of the time. The idea of another world seemed to them an absurdity; they mocked at the devout Pharisees for sacrificing the present to their dreams of a future life. They thought little of the prophets, accepting only the Law, properly so called, in which however, they saw nothing more than a wise government of worldly interests and affairs. They anticipated certain modern critics in pretending that there was nothing in the Law to assert the immortality of the soul. They denied the resurrection. With their limited and short-sighted views they found only absurdity in doctrines alien to their legal wisdom. They were very arrogant, and ready adepts at sarcasm. Thinking to embarrass Jesus, as though he were a simple Pharisee, they proposed to him one of the problems which formed the theme of their scholastic disputes, and no doubt one which had often reduced their adversaries to silence.[2]

[1] Rom. xii. 1. Cf. I. Tim. ii. 1; I. Peter ii. 23.

[2] Matt. xxii. 23-32; Mark xii. 18-27; Luke xx. 27-38.

MOSQUE, AND CHURCH OF THE ASCENSION, MOUNT OF OLIVES.

"Master," they said to him, "Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her."

Jesus assumed a haughty tone with these casuists; the subtleties of the schools were alien to him. His answer is the answer of the Spirit, which knows and sees as well the mysteries of eternity as the realities of time. "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection."

It is a mark of all vulgar minds to judge by the standard of what they see, without being able to rise to the level of the invisible. They make God after their own image, and imagine eternity to be like this passing world. Generation and marriage are a law of the earth; they are to be also, according to them, a law of heaven. But eternity is in the image of God; the righteous man, being released from matter, will know only the laws of the Spirit; even his body itself will be transfigured, and, escaping from the servitude of animal life, will become luminous and free, like the Spirit.[1] The difficulty raised by the Sadducees is non-existent, it is one that attaches only to their false ideas. What contradictions, what impossibilities vanish when we learn to measure things no more after our ever narrow systems, but in the light of the teaching of the only Master.

Then, that he might teach his adversaries out of that

[1] Cf. I Cor. xv. 36-44 for an eloquent commentary on the Master's teaching concerning the future life

Scripture which they accepted, but which they did not understand, he said to them: "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." What God has created, he preserves; the form changes, but the substance remains. The intelligent being may disappear from earth and be detached from his earthly covering: but he still lives in the vengeance or the love of God, as a rebel or a subject, miserable or happy, degraded or transfigured.

The wisdom of Jesus had a new triumph; the delighted audience applauded him, while certain scribes, being well pleased to see the Sadducees refuted and confounded, said to him: "Master, thou hast said well."[1] One doctor even, who had heard the question of the Sadducees and the reply of Jesus, approached and asked him which was the first of the commandments.[2] The Master answered: "The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." And the scribe said unto him: "Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices."

We find here the pure expression of Judaism, such as was taught by the sage Hillel. Love is better than all burnt

[1] Matt. xxii. 33; Luke xx. 39.

[2] Matt. xxii. 34-40; Mark xx. 28-34.

offerings. This was the great doctrine which the prophets taught, and which the formalists neglected. But this is not all that makes a righteous man, something yet remains to be done by him who loves God and his neighbour. Jesus, approving the wisdom of the scribe, tells him, "Thou art not far from the Kingdom of God." True doctrine and true virtue are only a preparation for the Kingdom, but they do not open its gates; faith alone can let us enter there. It is only by believing on Jesus that the Spirit of God is given to us, and that we can be regenerated by this Spirit to share in the very life of God. Before this second birth we are only the servants of God; after it we become his children. Before it, we loved God only with all the powers of our being; after it we love him with the same powers, but elevated and made divine by his Spirit.[1]

Thus, in the midst of the incessant struggles which assailed Jesus on the last day of his ministry, under the porches of the Temple, he appeared ever more and more invulnerable and triumphant. He escaped every ambush; those who thought to destroy him only increased his greatness. The wiles of his enemies only succeeded in bringing out his power; he enlightened and rallied to himself all those who, after the example of that simple-hearted doctor, came to seek him in peace and in sincerity.

[1] Cf. Gal. iii. 2-7; Rom. viii. 15, etc.

CHAPTER III.

THE FINAL DENUNCIATIONS OF THE PHARISEES.

THE emissaries of the Sanhedrin, the doctors of the various sects and schools, grew weary of questioning and persecuting Jesus. They were afraid of him: his invincible wisdom had confounded and inspired terror in them. It seems, as if, by means of it, he had captured the Temple from its unworthy masters. He really ruled there in their midst, amid the applause of the people who considered him as Messiah; and, indeed, he exercised the divine Messianic function. But he was not ignorant of the fact that his life was sought after; he had clearly said so in the parable of the husbandmen, and had even pointed to the conspirators. He knew that he would not be forgiven for having called himself the Son of God, and that this title, the only one which could express his Messianic office, would be imputed to him as blasphemy. He desired to bring his adversaries to recognize his right so to name himself on the authority of the Scriptures. He gathered the Pharisees together, and put to them this question:[1] "What think ye of Christ, whose son is he?" The Scribes answered him: "The Son of David."

No title was more widely known throughout the country, in tradition, and in the schools. But what is meant by the Son of David? What is his nature, his dignity, and his function? This is the point at which the popular imagination went astray, and regarding which the wisdom of the doctors

[1] Matt. xxii. 41-45; Mark xii. 35-37; Luke xx. 41-46.

was mistaken and at fault. Among the glories attributed to this personage, there is one which contains and sums them all: that is, his divinity. This it is which men failed to recognize, and which Jesus applied all his public life to making manifest. Even on that day, as he was on the eve of quitting the Temple to die, he endeavoured to point it out to the Scribes, taking for his text the most popular of the Messianic psalms, that in which the prophet distinctly stated the divinity of Christ, his equality in power with God, his final triumph over all his enemies, and his eternal priesthood.

Taking up this title of Son of David, which expressed only his human descent, Jesus does not refuse it, as certain exegetical writers have pretended,[1] indeed, he always accepted it; but by vindicating it this day before them, he set himself to suggest to them the mystery of his divinity. "If Christ, then, is the Son of David," he said, "how does David in the Holy Spirit call him Lord?" And he proceeded to recite the psalm: "The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."[2]

It is evident that if Christ is the Lord of David, seated at the right hand of God, he is endowed with the attribute of divinity. The inference was irresistible to all those learned men who swore by the authority of the inspired Book, but they knew not how to draw it. The Jewish theology, by which these Scribes were blinded, had gone astray from the teaching of the prophets. Grown hardened in cold Monotheism, it could no longer understand that which was the vital breath of the seers, and of all the Old Testament; the constant intervention of Jehovah among his people, an intervention personal, active, immediate, and vital, of which Godlike manifestations and transitory inspiration were the first forms,

[1] Schenkel, *Das Characterbild von Jesu.*

[2] See Appendix S: Psalm cx.

leading up to perfect realization in its incarnation in the person of the Messiah. The divinity of him, whom Isaiah[1] had called "The Son who has been born unto us, the Wonderful, the Mighty God"; whose human birth at Bethlehem, and whose divine birth from eternity Micah[2] had distinguished; whom Malachi[3] had called "the Lord coming to his Temple" —the divinity of the Messiah was hidden from their eyes. Jesus, borrowing the language of the living and popular theology of the prophets, tried for the last time to burst through the veil, and to show them how in the divinity of the Messiah, the two titles of Son and Lord of David have been reconciled. In the obstinacy of their minds they did not see; they remained confounded and silent, and went away in hopeless incredulity.

The soberness of the Gospel narrative scarcely admits a full presentation of the splendour of this scene, the last in which Jesus encountered his enemies. It is, nevertheless, one of the most touching, for in thus declaring his true nature he was signing his own death-warrant. But death was nothing to him. It was simply the condition of his victory. He was full well aware that his sacrifice was about to purchase for him an eternal triumph. He must have spoken to the Jews with striking authority as he recalled to them the words of Jehovah to the Messiah: "Sit thou on my right hand till I make thine enemies thy footstool." It was then that Jesus turned to his disciples. The people, at least, in their simplicity heard him with rapture. He spoke as a Judge, publicly condemning, stigmatizing, branding, and overwhelming with denunciation the Scribes and Pharisees, and all the representatives of the Law, and the learning of the official religion.[4]

"Beware of them," he said, "they shall receive the greater

[1] Isaiah ix. 5.
[2] Micah v. 2.
[3] Malachi iii. 1.
[4] Matt. xxiii. 1 *ad fin.*; Mark xii. 37-40.

damnation." "They sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Inconsistency, hypocrisy, tyrannical harshness, ambition, pride—such were the vices that disfigured those rulers who were the first Antichrists. In their unpardonable blindness and hatred they have wounded the infinite love of him who was bringing unto them light, salvation, and peace, and have exposed themselves to his appalling denunciations.

"Woe unto you, scribes and Pharisees, hypocrites!" he continued, "for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but

whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

We here see the eternal and inexorable justice of God thundering forth by the mouth of Jesus, his faithful instrument, against the heads of the Jewish nation, the guides of its public opinion, and indeed all those who throughout the ages carry on their deadly work. The crimes of these wicked men in high places have been such as to silence mercy, and provoke the divine vengeance.

They hinder the coming of the Kingdom of God, which they ought to support and approve. They turn away from it, and

turn away others also. They try to extend their own kingdom by their infernal proselytism, and those whom they enrol in their satanic sect are worse than themselves. They distort the truth, and mislead those whom they should enlighten. They make tools of the simple-minded, devour under the mask of religion the goods of the widow and the orphan; they degrade and materialise worship; they are fantastically scrupulous in the elaboration of ceremonial, but forget to practise justice, mercy, and faith. They strain at a gnat and swallow a camel. Like hideous whited sepulchres, they put on a sham appearance of piety to deceive the multitude, while their hateful consciences are heaped ever higher with plunder and defilement. When God speaks by the voice of his prophets, his messengers, and his saints, they will not listen, but put them to death; and when they are dead, in their hypocrisy they pretend to honour them by decorating their sepulchres. But though God should come down in person to speak to them, they will but do more murder, for to put a prophet to death is their darling crime.

Even while Jesus was overwhelming them with his divine and holy indignation, he knew that they were plotting his destruction, and signing his death-warrant; and the sight wrung from him the last and still more terrible malediction: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers." Here is the fulminating wrath of a judge, of the divine Judge himself, who takes in at a single glance the whole mountain of his people's guilt before their God. "Ye serpents," he cried, "ye generation of vipers, how can ye escape the dam-

nation of hell? Wherefore, behold, I send unto you prophets and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias[1] son of Barachias, whom ye slew between the temple and the altar."

The words of Jesus are no empty formula; they are stamped with the might of God; when he blesses he opens the fountain of his infinite goodness; when he curses he unchains all the powers of the abyss. With these oft-repeated cries of "Woe! woe!" he heaps the anger of God on the devoted heads of its victims. "Verily I say unto you," he added, "all these things shall come upon this generation."

The thought of the terrible retribution which the crime of his death was about to bring upon his people, and upon the ungrateful city, filled him all at once with a mighty grief: he apostrophised Jerusalem in a poignant phrase which had been once already wrung from him at the sight of its obstinate infidelity.[2] "Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her

[1] This Zechariah was high priest in the reign of Joash. (II. Chron. xxiv. 20-22.) Seeing the people relapsing into idolatry, he took occasion, on a solemn feast-day, to rebuke the people boldly in the Temple for their backslidings against God. Joash and the people stoned him in the Temple court. In Chronicles he is called the son of Jehoiada, and in St. Matthew the son of Barachias. St. Jerome (*Comment. in Matth.*, l. iv.) has justly remarked that the Hebrew words *Jehoiada* and *Barachiah* have the same meaning, that is, "Blessed of God," and, according to him, Jehoiadas was actually read for Barachias in the "Gospel of the Nazarites."

[2] Cf. Luke xiii. 34, 35.

wings, and ye would not!"[1] And, pointing to the Temple, he added: "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

This was his last appeal. He was not heeded. The Temple was never to behold again him who alone could fill it and secure its eternity; it would fall like an empty house abandoned by its inhabitants. Whatsoever casts out God is destined to inevitable destruction.

At the end of these discourses, so full of vehemence and pathos, Jesus seated himself apart, in the Court of Israel, near the hall of the Treasury, facing the collecting-boxes placed to receive the offerings.[2] He looked upon the crowd which thronged about him to throw in their money. The rich, of whom there were many, deposited large sums, and the people marvelled at them. A poor widow came up, and she threw in two mites which made scarcely half a farthing. And Jesus called unto him his disciples, and said unto them: "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Material gifts are nothing in the sight of God; they have no value except in the sentiment, the virtuous feeling which inspires them. The highest sentiment, the greatest virtue, is charity; and absolute charity retains nothing for itself, it gives up everything. The poor widow possessed only two mites, but she had perfect charity, and her two mites acquired in the sight of God, by virtue of her charity, a higher value than that of all the shekels of gold and silver. Jesus judged as God: he could read into the soul. The piety of this

[1] Matt. xxiii. 38, 39.
[2] Mark xii. 41–44; Luke xxi. 1–4.

unknown woman touched him deeply. She is one of those who have been praised by the wisest, the best, the one infallible among judges. All the poor of the earth, all the wretched, may take comfort, and rejoice, for, although they have not the riches esteemed by man, they can have, even in their indigence, those treasures which alone find favour in the sight of God.

We must here narrate a characteristic incident[1] which suggested the last words spoken by Jesus in the Temple.[2] Among those who had come up to Jerusalem to keep the festival were certain Greeks, and these men came to Philip, who was of Bethsaida in Galilee, and entreated him, saying, "Master, we would see Jesus."

The Passover brought to Jerusalem, not only pious Jews from Palestine and from all parts of the world, but the Gentiles, who had become converts to Judaism in their own country. They were known as the proselytes of the Gate. There were many of them in Syria and Decapolis, and throughout the provinces of the ancient empire of Alexander. At the great festivals they came to the Jewish capital and offered their sacrifices in the Temple. The Court of the Gentiles was open to them. Evidently these Hellenes belonged to the class of the proselytes of the Gate, and they appear to have known Philip, which is a sign that they must have dwelt in some city of Decapolis near Bethsaida. Besides, the triumphal entry of the Prophet into Jerusalem, his expulsion of the buyers and sellers from the Temple, his popular preaching which delighted the crowd, his repeated miracles, his victorious answers to the insidious questions of

[1] John xii. 20-36.

[2] This would seem to be the case from the testimony of St. John, who says that immediately afterwards Jesus went and hid himself from the Jews. His mission was finished; henceforward nothing was left to him but to die.

the doctors, his struggle so powerfully maintained against the Sanhedrin and the rulers, all explain and justify their ardent desire to see Jesus. It is no mere curiosity which impels them, it is an attraction felt deeply within the conscience. Their request, in its touching discreetness, betrays their great respect.

The disciple understands the gravity of the course which he is asked to take ; he may have remembered the word of his Master: "I am not sent but unto the lost sheep of the house of Israel." He dares not take upon himself to convey to Jesus the prayer of these Gentiles. He confers with Andrew, and it is this last disciple, whose resolute character we have already noticed,[1] who decides Philip to bring the message to Jesus. In spite of the silence of the Evangelist, we may suppose that Jesus gratified the desire of the Gentiles; for by no conscience was he invoked in vain. These Greeks then eagerly approached, gazed upon and listened to him. They were the witnesses, as they were the occasion of one of the most poignant outbursts of the soul of Jesus.

Seeing himself sought after by these Gentiles at the very moment when the Jews were rejecting him, he was overcome by a divine emotion. His whole destiny lay plain before him, austere and glorious ; he saw with the inward eye his future death and triumph, and in his death the cause of his triumph. If it is willed by his Father that the blind and unbelieving nation shall only reply to his appeal by crucifying him, it is also willed that his death shall conquer sin and draw all men unto him. "The Prince of this world" is in hope to nail him to the cross ; but he is preparing unawares the throne to the foot of which the Gentiles will flock in multitudes to adore their Saviour.

This prophetic vision troubles and yet exalts, overwhelms and yet consoles him. In spite of the conflicting emotions

[1] John i. 41, 42.

which agitate him inwardly, his words carry with them and in them both power and peace. Jesus seeks to prepare his hearers against the shock of his approaching death. "The hour is come," he said, "that the Son of man should be glorified."[1] This glory is not only the new and transfigured life which he will enjoy in his Kingdom at the right hand of his Father, set free for ever from infirmity and death: it is also the triumph which he is to win over the Gentile world and all mankind.

In the necessity that the Son of man should die is contained the whole mystery of suffering and sacrifice. Jesus proclaims it as an universal and necessary law in the government of God: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."[2] To follow such a Master, who is the perfect incarnation of sacrifice, and whose death is the condition of all life and of all triumph, we must ourselves be sacrificed. In total renunciation lies the way of everlasting life. "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." The glorious fate of the Master will be ours. He gives the assurance to his disciples: "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour."[3]

The thought of his approaching, nay, his imminent death, and of the terrible struggles which were preparing for him, drew from Jesus a cry of agony. Although in perfect agreement with the will of his Father, he felt more keenly than we should an instinctive repugnance to suffering and death, and he laid bare to the sight of his disciples this terrible inward conflict. "Now is my soul troubled," he exclaimed, "and what shall I say? Father, save me from this hour: but for

[1] John xii. 23.
[2] John xii. 24.
[3] John xii. 25, 26.

this cause came I unto this hour. Father, glorify thy name."[1] Such is the expression of a will which silences nature and loses itself in God. Jesus devotes himself to death for the glory of his Father. His agony seems to have already begun. This scene is the prelude to it. The occasion was a solemn one; it must have deeply moved those who witnessed it. But a wondrous manifestation came to magnify and exalt him who thus abased himself before God by sacrificing himself to his glory, and before men, by suffering them to see the anguish which tortured him. There came a voice from heaven, the same which had sounded at the Baptism and in the Transfiguration: "I have both glorified it, and will glorify it again."[2]

The first glorification of the name of God is evidently that which has Israel for its theatre, and the earthly apostolate of Jesus for its instrument. The second is that which shall one day dazzle the Gentile world and all mankind, when the Spirit of Jesus shall come to reveal the unknown Father. The two glorifications are bound to one another by the awful drama of the Passion and the Cross. The voice from heaven was heard by all, but not understood by all. The multitude were amazed, and said, "It thundered"; others said, "An angel spake to him." "This voice," said Jesus, "came not because of me, but for your sakes."[3] It is necessary that God himself should intervene and speak to us in order to sustain our frail nature when brought face to face with the mystery of sorrow and the law of sacrifice. The suffering and crucified Christ is the stumbling-block of reason; when he appears before it, reason recoils affrighted, unless God himself causes her to see how his name is glorified in the death of his Son and of his chosen ones. And Jesus alone interprets the mysterious voice to our ignorance.

[1] John xii. 27, 28.
[2] John xii. 29.
[3] John xii. 30.

"Now is the judgment of this world," he added, "now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Never until this hour had Jesus spoken of his death with so firm an accent, or showed more clearly how much that was glorious lay hidden beneath its shame. Some unknown Gentiles in their desire to see and hear him thus called forth the teaching the most obscure to man, the most difficult to accept, and the most necessary. The Crucified One rules over lost mankind, of which the Gentiles form a part; he is to see them pass before him and to judge them. Those who strike the breast and cry, shall be saved; those who blaspheme in impenitence and unbelief, shall be lost. The first only shall be freed from the tyranny of the prince of this world. He shall be vanquished in them and cast out, while a countless company of the elect shall flock together about him who has been uplifted from the earth. This shall be a triumph which will repay the Crucified One for all his humiliations. The Cross, which was the stumbling-block of the Jews, will become for us the wisdom and virtue of God.[1]

While Jesus was speaking, the multitude had gathered round him. They had heard him speak of the death of the Son of man and of his lifting up upon the cross, and many of them were offended. The idea of a dying Messiah, of a Messiah condemned to the felon's torture, was revolting to a nation accustomed to the idea of a conquering Messiah, the founder of an eternal Kingdom built upon the ruins of Pagan empires. Such was the teaching of the schools founded upon the blind and literal exegesis of the Scriptures,[2] which

[1] I. Cor. i. 18.

[2] Micah v 2; Ps. cix. 4, lxxxviii. 30-38, lxxi. 5; Isaiah ix. 7, xl. 8, xxxviii. 27; Daniel ix. 26, etc.

they could not understand. These same scriptures [1] had not, however, failed to depict in striking colours the struggles, the sufferings, the agonies, and the death of the Son of man; this mystery was veiled to all eyes. At the word "crucifixion," the multitude cried out: "We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?" In this popular objection we see how great was the stumbling-block which is to come between the multitude and Jesus. A conquered and crucified Messiah cannot be the true Messiah.

Jesus does not reply to the question. The time for discussing and teaching was gone by. He withdrew with his disciples, making a last appeal to the people in language such as no human lips have spoken: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." [2]

[1] Isaiah liii.; Ps. xxi.; Dan. ix. 26; Jerem. xi. 19.
[2] John xii. 35, 36.

CHAPTER IV.

THE COMING RUIN OF JERUSALEM AND THE TEMPLE. THE END OF THE WORLD.

ON leaving the Temple, to which he was never more to return, Jesus, more than ever repudiated by the chiefs of the nation, went out, no doubt, by the Gate of Susa, which opened on to the valley of the Cedron, and retired with his followers to Bethany.

The walls which overlook the valley have an imposing appearance, with their large stones and their powerful layers of masonry. One of the disciples brought them under his observation, saying, "Master, see what manner of stones and buildings are here."[1] Others extolled the richness of the gifts with which the Temple was decked out.[2] Perhaps those who attracted the attention of Jesus to the beauty, majesty, and richness of the sacred buildings, may have thought on the terrible menaces which they had heard from his own mouth against Jerusalem and the Temple. Perhaps they may have expressed regret that those walls should be left desolate, which were the wonder of the universe to the mind of every Jew. We cannot tell. But the reply of Jesus was a terrible one: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." That same day he had already said to

[1] Matt. xxiv. 1, etc.; Mark xiii. 1; Luke xxi. 5.
[2] Matt. xxiv. 1, etc.; Mark xiii. 1; Luke xxi. 5.

the Jews in mysterious language, referring to the Temple, "Your house shall be left unto you desolate." He humours their superstitious veneration for the material house of God; but to his disciples he speaks without openly revealing to them his whole meaning. It is more than abandonment and desolation that he foretells; it is ruin and total destruction.

This prophetic oracle, whose authenticity is undoubted, was pronounced on the 4th or 5th of April (11th or 12th of Nisan) of the year 30. Now this is what happened in the year 70. After a terrible siege, Jerusalem was taken by the Roman army, and Titus ordered the destruction of the whole city and the Temple from top to bottom. He only left standing the three towers of Phasael, Hippicos, and Mariamne, and a part of the western enclosure. The walls were spared to afford protection to the Roman camp, and the towers to witness to posterity how powerful were the arms which had conquered a city so well defended. All the rest was razed to the ground, and every trace of human habitation was blotted out. Such was the end of Jerusalem, that splendid city which was celebrated throughout the whole world.[1]

The threatening language of Jesus must have appeared to the disciples as the sign of the wrath of God, the death-warrant of the faithless nation. If the Temple itself should be destroyed, who could escape the divine anger? These last anathemas of their Master against the chiefs of the people and their town and Temple seemed to open a melancholy vista before them; but hope still shone upon the prospect of ruin and destruction, triumph of Messiah after all disasters, and his glorious advent into a purified, renewed, and perfected world. Then would begin the true Messianic Kingdom. All that they had seen and heard during these last days, the struggles which they had witnessed and which they had shared, the opposition and the hatred which

[1] *Bell. Jud.*, vii. 1. 1.

had dogged the steps of the Master, seems to have fortified them. They feel still more the closeness of the tie which binds them to his destiny. They are resolved to follow him; they feel what every man feels who has the least generosity and courage; they become the more ardently attached to their leader the more they see him despised and insulted.

Jesus and his disciples had now crossed the valley of the Cedron, and were climbing the slope of the Mount of Olives. When they were half-way up the hill, Jesus sat down, his face turned towards the Temple.[1] It was evening, and the sun was setting. The disciples were still under the influence of the words of their Master: "There shall not be left here one stone upon another." They drew near to him, and four of them privately said to him: "Master, tell us, when shall these things be, and what shall be the sign of thy manifestation, and of the consummation of the world?" The air of mystery with which this question was put is easy to explain. There was danger of death in speaking of the destruction of the Holy Place. Scribes and members of the Sanhedrin refused to admit that the destruction of their Temple could be even thought of without blasphemy. Stephen the deacon, some years later, was to atone with his life-blood for the heroic courage with which, recalling the words of Jesus, he had publicly announced its end. The question put by the apostles will bear a closer scrutiny, for it disclosed the agitating thoughts in which they were wrapped at this tragic hour; it betrayed the illusions with which the followers of Jesus buoyed themselves up, and gave the key to his prophetic reply.

The disciples were convinced that the anger of God was about to burst forth against the enemies of their Master; that the victorious Messiah was about to disclose himself

[1] Matt. xxiv. 3; Mark xiii. 3.

in his majesty, and that his Kingdom, which is the end of the world, was about to begin. These three facts; the destruction of Jerusalem and of the Temple, the glorious manifestation of Christ, and the end of time and things; were connected together inseparably in their hopeful minds. Their hopes, like all human hopes, were full of illusions. The destruction of the Holy City and of the Temple was one thing, and the end of the world another The glorious manifestation of Jesus among the Gentiles, triumphing over vanquished Judaism, and founding on its ruins his Church and his Kingdom, was other than the final manifestation of Jesus at the end of the world, appearing in the plenitude of his glory, and founding on the ruins of this present world, in a transfigured universe, his eternal Kingdom.

There are thus two solemn acts of the avenging justice of God: the one, the destruction of Judaism as a nation; the other, the destruction of the world. The first is directed against the Jews; it is the punishment provoked by the death of the Messiah, and by the rejection of his word. The second is directed against the whole world; it is the punishment which attends the infidelity of the wicked, and the rejection of the work of the Messiah continued in his Church. Again, there are two solemn personal manifestations of the Messiah; the first in the Gentile world, after his ignominious death, in the midst of mankind and of the ages; the second at the end of time. And in like manner there are two Messianic Kingdoms, or, rather, two states of this Kingdom, corresponding to the two advents of Jesus: the one, the Church militant, developing itself amid trials, struggles, and persecutions, like Jesus himself in his humble, painful life of obscurity; the other, the heavenly Church, coming forth victorious over all trials, triumphant over all struggles and all death, like Jesus in his transfigured life.

These two series of facts are connected together indis-

solubly, although separated by years and centuries whose duration is unknown to us. The first is both the prelude to the second and its foreshadowing. The distinctive and peculiar features which distinguish them one from the other do not bar the essential analogy by which they are connected. In reading the story of the ruin of Jerusalem and the Temple, we gain an insight into the ruin of the world at the end of time: the one is the end of a world and a people; the other, the end of the world and of all peoples.

The greater number of the signs which are the forerunners of the one will also be the forerunners of the other. When we read of the first triumph of Jesus after the destruction of Jerusalem and the Temple, in the midst of men who were banded together against him, but powerless to impede his action, we think of the final triumph of him who will come in the clouds of heaven, in the majesty of his glory to reign over a transformed universe. So, when we consider the life of Christ's Kingdom here below, perpetually warring with error, injustice, hatred, and death, but unconquerable in the truth, charity, and peace of God, we may divine somewhat of the splendours of his Kingdom, when, all evil being vanquished and dispelled, the elect will form, with the glorified Christ in the full life of God, the eternal people, the true Kingdom which shall never pass away.

The illusion of the disciples lay in their identifying these two series of facts. Jesus in his reply keeps them carefully distinct; he does not wish merely to satisfy an idle curiosity, but to strengthen his disciples, and prepare them against the terrible hour which is at hand. There is nothing confusing either in his thoughts or in his language. All events are present to his eyes before they happen, and he is not only the witness who beholds them, but he has in him the divine strength which brings them to pass. In what he foretells there is neither

THE UPPER POOL OF SILOAM, JERUSALEM.

hesitation nor uncertainty. He is the master of time and of eternity, whose view can embrace the full harmony of all his work, and while speaking to those who are to see only its beginnings, he is also instructing those who shall succeed them from age to age until its consummation. With the exception of certain details, which, taken literally, can only apply to Jerusalem or to the end of the world, every word of this discourse remains presently true, and instinct with life. Believers of all ages can find in it the practical guide necessary to their life: the law of history for all mankind, for the earth which it inhabits, and for all the universe, is formulated there in immortal language.

All things proceed by crises. The momentary triumph of evil provokes the justice of God, who intervenes by the agency of necessary destruction; and every destruction is followed by a new manifestation of good, and of a more signal triumph for Christ and for his Spirit.

"Beware!" This was the first word of Jesus in answer to his disciples. "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them."

There is only one Master, one Messiah, one Liberator, one Saviour. This is a truth which Jesus was never weary of impressing upon the minds of his disciples; and this Master, this Messiah, this Liberator, this Saviour, is himself. Christ having come, there is no longer any Master to be looked for, any Saviour to be expected, any new revealer. Those who should listen to false teachers and false Messiahs would be deceived. In giving Jesus, heaven has given us everything, for it has given us itself. Jesus requires fidelity from his disciples. If they will remain united to him they will have the strength to conquer all things, and the wisdom to understand all things; this is the supreme duty. Nothing more urgently needed recalling to their minds, for, in that

Messianic age, false Messiahs and pretenders to inspiration, such as was Simon the Magician, were about to multiply within the Jewish nation, which, having refused to receive the true Saviour, was destined to be led astray by false prophets, and to become a prey to all the vagaries of error.

The Master then points out to his disciples the phenomena which are about to agitate human society, and the whole world: "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

All these words were verified to the letter: they seem to be history, while in reality they are prophecy. We see Jerusalem attacked by the Ascalonites, the Ptolemys, the Damascenes, the Syrians, and every other neighbouring nation. We hear the tread of the Roman legions in the last years of Titus, and in the reigns of Caligula and Nero, and we anticipate the sanguinary revolts which shook the throne of the Caesars. In those very times, the East was decimated, under Claudius, by a terrible famine which raged in Judaea,[1] and earthquakes destroyed Laodicea and Hieropolis. The sight of such disasters always strikes the popular imagination. Terrified and distracted, men suppose that the world is going to wreck. The terror of God overwhelms them.

Jesus recommends calm to his disciples. These disturbances, these tumultuous upheavals of empires and kingdoms, these wars without end, are the law of a world in which the spirit of hatred and intrigue, pride and pleasure, bears sway; these things must have their course. His followers are not to be astonished or terrified as the Gentiles. And just as the

[1] Acts xi. 28; cf. *Antiq. Jud.*, xx. 3.

nations are agitated, so the heavens and the earth are in commotion; physical conflicts are abundant; the forces which are at work in these commotions battle against each other, sometimes surprising and overwhelming man himself, and by certain appearances, which argue the instability of their equilibrium, betraying their pantings after a better state. The believer must remain firm in this fragile dwelling. And yet what a terrible fate is his! Jesus is about to paint it in imperishable characters.

"But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them.[1] Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.[2] For it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake.[3] And then shall many be offended and shall betray one another, and shall hate one another. And many false prophets shall arise and shall deceive many."[4]

All these things the Acts of the Apostles show us to have been accomplished, just as they were foretold by Jesus. The first disciples were familiar with every persecution that authority could devise; they were dragged, like Stephen and James, before the synagogues, and were put to death and stoned in the cause of Jesus; they were brought before kings and governors, like Paul at Caesarea and at Rome. The Spirit of

[1] Mark xiii. 9.
[2] Luke xxi. 14, 15.
[3] Mark xiii. 11–13.
[4] Matt. xxiv. 10, 11.

their Master endowed them with irresistible eloquence and wisdom. They were the object of universal hatred. But they possessed their souls in patience; they persevered to the end, although many fell away. They made manifest, by their constancy and their strength, the glory of the Gospel. They waited for God's good time, neither allowing themselves to be seduced by false prophets, nor by false signs, nor by the inspirations of a misleading patriotism, nor by persecutions.

The constant struggle against a hostile world, violent opposition, insults, persecutions, tortures, hatred, death, this is what Jesus has foretold for those who would be called his followers here below. This will be their privilege. Other religions, whether tolerated or disdained, will be honoured by those who have enslaved them, but the Church of Christ will have for its share the hatred of all for the name's sake of its Master. In this name is symbolized all that the world hates, truth, virtue, charity, and peace, and the independence of conscience. It will rouse up from age to age against it, and against those who proclaim it, popular opinion, passion, selfishness, and that rage for oppression which is the evil genius of all earthly power. Every century, from the first one downwards, has combated the work of Jesus with a fresh outburst of satanic hatred, justifying his word, who alone amongst all founders of religions has foretold persecution to his followers, and persecution constantly renewed.

After having forewarned his disciples by showing them the surroundings among which they would have to live, the fate which awaits them, and the virtues which he requires of them, Jesus gives them the sign which they asked of him concerning the destruction of Jerusalem: "And when ye shall see Jerusalem compassed with armies, and the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, whoso readeth, let him understand: then know that the desolation thereof is nigh."

The sign indicated is, according to St. Luke,[1] the hostile army invading Jerusalem. The two first Evangelists call it, in the words of Daniel, "the abomination of desolation," an expression obviously referring to the Roman standards, decked with the images of the gods and of Caesar, planted on the sacred territory surrounding the Holy City. In the year 65, a quarter of a century after Jesus had spoken, the Roman armies made their appearance.[2] First the Governor Florus sent his cohorts to punish the turbulent people of Jerusalem; some months later the legions returned[3] under the command of Cestius, prefect of Syria; and, finally, in the spring of 70 Titus invested the Holy City.[4]

"Then," said Jesus, "let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.[5] And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of his house: and let him that is in the field not turn back again for to take up his garment.[6] For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.[7] And pray ye that your flight be not in the winter, neither on the Sabbath day. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.[8] And

[1] Luke xxi. 20.
[2] *Bell. Jud.*, ii. 14. 3.
[3] *Id.*, ii. 19. 4.
[4] *Id.*, v. 2. 1.
[5] Luke xxi. 21.
[6] Mark xiii. 15, 16.
[7] Luke, *Ib.*, 22, 23.
[8] Mark, *Ib.*, 18–20.

they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."[1]

And, his thoughts returning to the false Christs, Jesus added, with supreme emphasis: "And then if any man shall say to you, Lo, here is Christ: or, lo, he is there; believe him not: for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things."[2]

The advice to fly from the terrible catastrophe and destruction ordained by the justice and anger of God is addressed not only to the first generation of Christians, but to all the disciples of Jesus throughout the existence of the Church, whensoever like catastrophes and like destruction ordained by his same justice shall be poured out against the peoples, cities, kingdoms, and civilizations of this world. Flight under these circumstances is not cowardly; it becomes an act of necessary vigilance.

In this manner the elect escape the vengeance of him who is always watching over his Kingdom here below. Whilst the condemned shall be given up to the blindness of their prejudice, to the seductions of their false prophets, to persistence in their fatal doctrines, to the fury of their hatred, while they shall obstinately continue to defend that which does not deserve to live, and which hinders the progress of Christ among mankind, his true disciples, foreseeing the storm, will retire far from the turmoil, far from all that is condemned to perish, and will escape the sword and the powers of death. They will survive to carry on the holy work on the ruins, still smoking from the thunderbolts of

[1] Luke, *Ib.*, 24.
[2] Mark, *Ib.*, 21–23.

God's justice, of that which, like the Jews, is so vain as to believe itself immortal. For their sakes the times of desolation and the necessary crises which precede renewal, will be abridged. They will cause the edge of the inexorable sword of justice to be turned aside through the mercy and the goodness of the God who loves them.

The apostles and the early Christians obeyed the prophetic wisdom of their Master; they remembered his warnings; they fled from Jerusalem and Judaea at the approach of the Roman cohorts and legions; they took refuge beyond the Jordan, among the mountains of Moab, and the lofty highlands of Gilead towards Pella. In this manner the Church of Palestine, by the word of Jesus, escaped the frightful catastrophe which overtook the Jews, who, blinded by their fanaticism, and not comprehending the turmoil which was let loose upon them, failed to see in the army of the Gentiles the irresistible instrument of the anger of God.

The desolation and the ruin, such as Jesus described them in this prophetic discourse, have, like all his other statements, been justified by the event. The historic narrative which we read in Josephus is the commentary on his utterances. Nearly a million of Jews perished, nearly a hundred thousand were led into captivity in Egypt and in the several provinces of the empire.[1] Jerusalem was literally trampled under the feet of the Gentiles, and it remains in Gentile power. History continues to unfold her story as Jesus has predicted it; the centuries will glide by during an indefinite period, showing the guilty city, to everyone who has eyes to see, bowed under the yoke of the Gentiles. It is "their day," Jesus said; the day of Israel is gone by. The work of God is carried on in the midst of nations formerly left to walk in their own ways.

[1] *Bell. Jud.*, v.

Henceforward the Gospel of the Kingdom must be preached everywhere.

This mysterious expression recorded by the third Evangelist, "The day of the Gentiles," marks the unknown period of trouble and turmoil which intervenes between the destruction of Jerusalem and the end of the world. When it shall be accomplished then the end of the world shall come, and with it the advent of the Son of man. But this second advent will have nothing in common with the first.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." Man shall have no difficulty in finding Christ. The radiant splendour of his glory shall pervade immensity. And as eagles fly swiftly, attracted by the scent of the carcase, so shall the elect take their flight towards him who gave himself to be offered as a victim, attracted by the aroma of his sacrifice.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."[1]

In such imposing figures did Jesus depict to his disciples

[1] Matt. xxiv. 26–31.

the end of time, the earth and the universe. The present condition of this universe into which the Messiah has come, at one period of its history, to found in pain, conflict, and death, the new Kingdom of the Son of God, to triumph over evil, and to choose his elect, is only a single phase of the great evolution. This phase will have an end. It matters little what the nature of the last crisis on our planet is to be; whether the solar system is to crumble with old age, whether some dreadful clash of heavenly bodies will take place, resulting in the production of intense heat; whether the stars wrenched from their orbits by some unknown force, will, in their fall, be thrown on their own centres of attraction. The Master of consciences has not come to answer the curious speculations of the mind. He merely warns us that the end of this earthly and changing world will come like a violent cataclysm, a death, an upheaval, a ruin. The focus of all light seems darkened, and all is enveloped in obscurity. What we call gravitation, the force of attraction, equilibrium, is disturbed. Cosmic convulsions make all things totter. But this supreme crisis will be only a transformation, the sign of the coming of the Son of man in the full sovereignty of his power and glory.

And just as the thought of individual death cannot terrify the disciple of Jesus, since he sees in it only the supreme transformation of his being, and his summons to the final life with God, so the thought of universal death or the end of the world will not terrify him; it is the condition of universal renewal, the preparation for the everlasting Kingdom of Christ. And this last crisis is at once prepared and symbolised, while the world lasts, by the minor destructions of imperfect religions, effete nations, and worn-out civilizations. Face to face with these catastrophes the attitude of the Christian is unaltered; he sees in them but the progressive birth of the Kingdom of God, and walks amid the ruins, holding his head aloft, always aspiring towards a more perfect

realization, a higher manifestation of the life and Spirit of his Master.

It is beyond our narrow powers even to guess what will become of the world in this second birth, of which Jesus regards himself as the principle and cause; what will be the astronomical conditions of the planetary system; what will be the nature of this dwelling prepared by Christ for his elect, this city every part of which will be brought into harmony. All that man sees around him is subject to the empire of death; the laws which govern this empire are, until broken by the Son of man, an impassable barrier which arrests our timid and cowardly thoughts. What Jesus promises us will be fulfilled at his coming, it is quite enough for us to know that the reunion of all his elect from the four winds of heaven will take place in him and with him; and this hope will have the strength to sustain his disciples throughout the duration of the ages. His revelations are addressed to all. The solemn prophecy which he uttered on this small Mount of Olives, overlooking the valley of Jehoshaphat, with his eyes fixed on the Temple destined to destruction, is a warning given to all ages.

"When these things shall come to pass fear not, rather lift up your head, your redemption is at hand." The imagination and the heart of man dare not attempt to forecast[1] how the return of Christ shall be visibly accomplished; how he who bears the winnowing-fan in his hand shall make the great separation of his elect from out the whole world and all the tribes of the earth, bowing before his judgment; what share the spirits shall have in the final work; in what new forms our new life shall be clothed, that life triumphant over time and place, corruption and death, transfigured by the life of Jesus itself, which shall penetrate all his elect.

[1] I. Cor. ii. 9.

Man's boldest powers are incapable of fathoming the secrets of infinite love. Our wisdom is but folly, and what we call bold flights of genius are but mere timidity in the presence of the eternal designs.

Jesus insisted once again on the duty of vigilance, and of vigilance full of hope. "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." And in connection with the ruin of Jerusalem he added: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." But what will be the day and what the hour of the end of the world? "No man knoweth, not the angels which are in heaven, neither the Son, but the Father."

This is not included among those divine secrets which the Son of man had received from the Father to transmit to mankind, and it is in this sense that he does not know it. This is the great and terrible secret. It is the threat ever hanging over the earth. The world may end by a single stroke to-morrow, or in a century, or in ten centuries. The time is short; for God and for those who judge by the light of God, a thousand years are as one day. The duty of the faithful man is to live as if the world were to end to-day.

"Take ye heed, watch and pray: for ye know not when the time is. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. And take heed to yourselves, lest at any time your hearts be over-

charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. And what I say unto you I say unto all, Watch."[1]

The saints watch in this manner. The apostles, who heard these eternal words upon the Mount of Olives, lived in impatience and in the expectation of the near return of Jesus. They watched, they called upon him, they longed for him. This living hope sustained them against the shock of the first tribulations. We may observe with what insistance and force Jesus, at this solemn hour, inculcated in his disciples the duty of waiting for his future coming. This expectation will keep him living in them when he shall have disappeared. It will free them from the tyranny and the necessities of this world; it will make them masters of themselves, will remind them of the vanity and nothingness of this fleeting life, will keep them awake like servants liable to be surprised at any moment by the coming of their master. They are not, however,

[1] Mark xiii. 28-37, and refs

merely to remain in an attitude of expectation. The disciple of Jesus is no inactive being with his eyes fixed on death and eternity; he is the servant of the Father, his task is in this life, and his orders are to watch over all the servants, to give them food each at his appointed time.

Under this simple image, which Jesus employed more than once, may be discovered the most religious and sublime conception of earthly life. The earth is the house of the Father which is in heaven. Those who inhabit it, and who pass to and fro upon it, are his servants. The wise and the faithful know that their mission is to feed others. They forget themselves in a necessary work, and their activity is blest by God, and serves to give life to their brothers. Some are the providers of the material bread, others of the spiritual bread. They give alms to the needy, instruct the ignorant, bring light and virtue, hope and the peace of God to those who groan in darkness and moral wretchedness, in trouble and anguish. "Blessed is that servant," said Jesus, "whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he looketh not for him, and at an hour when he is not aware, and shall cut him asunder, and appoint him his portion with the unbelievers. There shall be weeping and gnashing of teeth."

And once more did he exhort them to vigilance, but yet to an active vigilance,[1] saying:

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels

[1] Matt. xxv. 1, etc.

with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

This parable, founded upon the customs of the Jews, has something terrible in its gentleness The bridegroom is Christ himself, the last hour of the nuptial feast is that in which will be consummated the eternal union with his bride, the Church; that is, the society of intelligent and free beings, united to one another and to God. To be admitted to the nuptial hall it is necessary to have a lighted lamp, with the vessel of oil which feeds its flame, a lamp which cannot be extinguished.

The Master indicates, under this symbol, the virtues which are the brightness of the soul, and without which our faith is as a lamp without oil. There is only one time and one hour of admission to the feast: when once the hour is past, the door is closed; it is too late. To those who come to knock for admission it opens no more. "I know you not," replies the Bridegroom. Now, this is our earthly life; those who have not made, during life, the mysterious provision will be rejected. This is an awful thing. Virtue cannot be borrowed; it is a treasure personal and inalienable, and it is hardly enough for those who have gathered it. "Watch

ye, watch ye," repeated Jesus; "have your lamp lighted, for ye know neither the day nor the hour."

Thus does Jesus on the eve of his death, seated before the Temple and the city, and surrounded by his disciples, exert himself to enlighten and to strengthen them, unfolding to them his great work, and telling them their duties. He speaks of the time when he shall be no more. He tells them what is to come to pass. His thoughts travel from the present to the future; from the near future to the extreme future; from the land of Judaea to all mankind; from the transitory world to the eternity in which, all things being consummated, he will reign, judge, and choose his elect. His declaration concerning this last solemn judgment is a revelation addressed to all believers. Even at the very moment when men were preparing to pass judgment on him he appears as the great Judge.[1] He said:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee

[1] Matt. xxv. 31, etc.

sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal."

The soul of Jesus, the genius of his work, the supreme law of mankind, all the secret of eternal destiny, is contained within this page. The God concealed under the form of the man of sorrows, identifies himself by love with all forms of suffering on earth. For, "In a word," said he to his disciples, "I am the poor and the needy, the naked, the captives, the feeble and the lowly." It would seem that since he himself has embraced suffering, he claimed its victims for his possession. Nowhere else has such love for man been shown. The conclusion is this: Do ye, my faithful followers, love all the wretched as ye love myself; therein is the whole law, the supreme duty, the essence of religion. If they are hungry, give them food; if thirsty, give them drink; if homeless, shelter them; if naked, clothe them; if weak, assist them; if oppressed, release them.

By such sacrifices may a man make himself worthy of the eternal Kingdom. Eternal love has been willing to communicate itself to its creatures, and it is by love likewise that

the creature will render himself worthy of its infinite gifts. As for those who are without charity, they are the accursed. Woe to all selfish beings who know not pity nor love for others, thirsting only for enjoyment, and insensible to the suffering of those miserable people, in whose midst they pass by without pity. The Judge who awaits them will be also without pity.

Love will be the supreme power which will mark off those free and intelligent beings who have reached the limit of their destiny. It will open to some the fountain of eternal life, and, by withdrawing from the others, it will kindle in them that avenging fire which is the torment of the devil and his angels, of those whom they have led astray, and of all creatures of hatred, violence, selfishness, and corruption.

CHAPTER V.

THE FINAL FAILURE OF JESUS AND ITS CAUSES.

THE greatest of disappointments to a man called upon to play a public part is not to die; it is to see the truth which he preaches despised, and the benefits which he offers rejected. And thus it is the most noble of disappointments, for it is disinterested. It is not his own failure which makes the apostle sad, but the needs of those who persecute him; it is not the prospect of his own death which brings the martyr's tears, but the wickedness of his executioners. The grander a man's genius, the more intense is his pain at finding himself rejected; the more good and holy he is, the more disinterested are his sufferings. Those of Jesus were immeasurable in their bitterness and their disinterestedness, in proportion to the infinite love which he felt for his people.

When he went forth from the Temple on that Tuesday evening, the 12th of Nisan (March-April), "hiding himself from the Jews,"[1] when he lingered so long half-way up the slope of the Mount of Olives, facing Jerusalem, as he prophesied in a low voice to his disciples the approaching destruction of the city and of the Temple, and the end of time, he knew the final failure of his mission. All had been in vain; indefatigable zeal, teachings, reiterated appeals, countless miracles, eloquence, holiness, solemn declarations, threats and warnings; humanly speaking he had failed. After two years of con-

[1] John xii. 36.

tinuous and unflagging activity, not only had he not succeeded either in throwing off the suspicions of the authorities and of the masters of the Law, in convincing them that he was the Christ, or in initiating them into the mysteries of the Kingdom ; but he had seen opposition, blindness, violence, and hatred increasing day by day.

The people indeed had shown rather more sympathy with him ; but he could plainly see that their sympathy was wavering and shallow. In receiving him with acclamation they were not so much entering into his Spirit as consulting their own feelings of curiosity and self-interest, or the delusions of their own fancy. The only triumph of Jesus during the years spent in preaching the Gospel, was in having inspired with faith a few most simple souls, sometimes also most guilty, but always most sincere. That is the sum of his conquest. It is a lowly triumph which would not have satisfied an earthly ambition, but which is yet the starting-point of all the glory of Jesus. The life of the Master is governed by a law which baffles our experience and our wisdom. If his victories are unlike human victories, so also are his defeats unlike our defeats.

When the man of action engages in the struggle he is spurred on by the hope of victory ; if he succumbs to the humiliation of defeat, he will also know the added bitterness of disappointed hope. He feels that he is himself responsible for his failures. It is his fault that he has not overthrown his obstacles, conquered his enemies, realised his plans. History rarely forgives the conquered. She only asks whether they were conscious of the opposition to be overcome, and how they could fancy themselves able to overcome it ; why they did not triumph over it ; if it was stronger than they, what made them struggle against it? They have been wanting either in foresight or in courage.

All the disasters which spring from the illusions or the

vices of mankind are a part of the punishment meted out against offenders. They have their place in the course of human events, under the form of plagues, which trouble, overwhelm, and decimate races and peoples. Jesus never believed that he would overcome the stubbornness of the Jews; indeed, he often predicted to his followers that the rulers at Jerusalem would cause him to suffer many things, and that he would be delivered into their hands. His failure does not lie at his door; but is attributable to the obstinacy of those to whom he preached the Gospel. The work which he inaugurated was too high for them. But his failure has become a triumph, for out of it has come the punishment of the unbelieving nation which thought to overcome him; it has been the providential cause of all the disasters which that nation has seen, sees now, and has yet to see, rolling above its head.

The incredulous attitude of the Jews towards Jesus, resulting in the final failure of his mission, is one of the greatest episodes in his own life, the history of his nation and the religious history of mankind. The sublimity of the work, the corrupt state of those among whom it was undertaken, the total rejection of the means which human policy would have considered necessary to success, and above all the designs of God, the absolute master of events: such are the manifold causes in the light of which this important fact is to be viewed. It will be of the highest interest to examine them before we pass on to that scene in which the great national council set the seal to its unbelief by the judicial murder of Jesus, and Jesus himself consecrated his public career by freely, heroically, and divinely accepting a violent death, such as he had predicted.

In Judaea as in Galilee, in Samaria as in Peraea, whether addressed to the multitude or to rabbis learned in the Law,

the mission of Jesus, whatever form it takes, has for its two-fold aim to reveal his work and his personality, to show what he is, and to declare what he comes to perform. And, as between the workman and his work there is a perfect relation, an unbroken harmony, so do these two revelations go constantly hand in hand, adapting themselves to the men and the circumstances by which they are surrounded, and strengthening with the strength of the tempest which they raise around them. This process is far from being, what certain historians have thought it, the gradual ripening of the knowledge or the conscience of Jesus; it consists in the progressively developed manifestation of that perfect knowledge and that perfect conscience.

The Messianic task of Jesus may be summed up in his own expression, as the founding of the Kingdom of God on earth. This Kingdom was to consist essentially in that participation of man in the life of God, which Jesus called "the life eternal." In order that man may be born to such a life, the free effort of the will is not sufficient; it is necessary that God should communicate himself to us of his infinite bounty. And in the realizing of this communication by the gift of the Spirit of God lies the true office of the Messiah. On his part, man has to consent to this outpouring of the Spirit, and prepare himself to receive it; and for this the two conditions of repentance and faith are requisite. By repentance and penance man confesses himself a sinner, renounces himself and sacrifices himself wholly in respect of all that is evil, imperfect and finite in him; by faith he clings to God, opens his heart to him, and becomes of one Spirit with him. The Kingdom of God is now begun. Man is a member of a new world; he enters into eternal truth and infinite charity, and he tastes already in the depths of his being the peace, the sweetness, and the bliss of God.

It has been asked, what was the design of Jesus, in the human sense of the word? Here is the reply: It was nothing

political or worldly, nothing imperfect or transitory, nothing finite or exclusive ; all was simple, universal, living, commanding. From whatever side we view it, it is a work essentially divine; in its result, because its aim is to uplift man to the life of God ; in its means, because the only power which can reach the infinite is the living Spirit of God ; in its author, because if he had not within him the fulness of the Spirit of God he could not impart it to others ; even in its subject, because it regards man throughout as a free and intelligent being, capable of entering into the eternal and infinite, and called upon to live the life of God. It is the supreme appeal of Providence to mankind, the absolute and final expression of religion, the consummation of all things, the last term in the progressive evolutions of the universe.

Such a plan is above all human genius, and all created intelligence ; it is no more within the power of the creature to impart God than it is to enter by its own power into the life of God. He who came to realize this plan, he who proclaimed, who willed, who prepared it, can be no less than God.

And, indeed, as he called men to undertake a divine work, so he named and declared himself the Son of God. All his zeal, all the whole length of his mission, was devoted by him to proclaiming to the Jews his divine sonship. And this we must clearly understand to be no moral sonship, implying merely a moral relation, an union in will or thought with the Heavenly Father, but an absolute sonship, which, as it made him derive from the Father in community of the same nature, and equality of the same wisdom, in the same power and the same life, so also gave him authority to call himself in a special sense the Son. This divine sonship, however, showed only through the human nature in which it was incarnate, and because of this incarnation he called himself the Son of man. But the human nature in no wise altered the fact

that he was the Son of God, and the divine sonship in no wise detracted from his human nature. One essence can be united with another, but they cannot be confounded.

The divine sonship of Jesus is the only possible explanation of his life, his teachings, his acts, and his work. Acknowledge it, and all is true, wise, and perfect; withdraw it, and all becomes shocking, revolting, and blasphemous: the Jews would have been justified in condemning and crucifying him. No mere man has the right to say what he said, to act as he acted, to require what he required, or to promise what he promised.

Only the Son of God, equal to God, and being himself God, could promulgate in his own name the moral law; he alone could, in promulgating it, use such a formula as this: "It has been said by them of old; but I say unto you." He alone could command Nature as her master, without appeal to God, since God was in him, lived in him, spoke in him. He alone had the right to heal and to raise from the dead, because, since he was himself God, his word had creative power. He alone could in his own name cast out evil spirits, because he had the Spirit of God himself. He alone could forgive sins, because he was the God against whom the sin was committed. He alone could say, "I am the Light of the world," because the Son of God is the brightness of the eternal glory. He alone could speak of himself as without sin and error, because sin and error are alien to God, and to the man who has received the fulness of God. He alone could exact absolute faith and illimitable love, because God is all in all to man. He alone could promise to others the life of God, because he possessed it as his very own. He alone could claim to be the sovereign judge over all mankind, because the inflexible law of the judgment of souls is to be found in God's justice, and belongs to God only. He alone could say that the heaven and the earth might pass away, but not his words; for the word of God is eternal. He alone could say that his

words were Spirit and Life; for all that God inspires and all that God wills, he performs: nothing can resist his will or his power.

From these various characteristics, scattered up and down the records, may be collected the authentic manifestations by Jesus of his nature and his mission. We should have supposed that such a design and such a master must have found among the people who had the glorious privilege to witness them, an eager, an enthusiastic welcome. The work of Jesus in its very essence was at one with all the most vital, profoundest, and purest elements in the religious genius and destiny of Israel.

The covenant with Jehovah, the only and true God, was the core of the nation; and the most perfect realization of this very covenant was to be found in the fact of the apparition of the Son of God among the Jews, and in the communication of his divine sonship to all true children of Abraham. That great privilege of Israel, the Law, though, in truth, the doctors misunderstood its spirit, had for its single aim, man's justification; and it was to accomplish and consummate this justification that Jesus brought with him not a written code, but the living Spirit of God, the only power capable of regenerating and sanctifying mankind. And again, Israel's mission among the races of the world was to teach to all the true name of God: and surely the work of the Messiah, by which the gates of the Kingdom of God were thrown open to all mankind, was nothing less than the accomplishment of this providential mission.

It is strange that such simple and wonderful truths should have left souls uninfluenced, opinions unconvinced, the doctors and priests blind and hardened.

The event was one that had been foreseen and announced by the Prophets centuries before. One of them had heard

THE POOL OF HEZEKIAH, JERUSALEM.

out of distant futurity the murderous deliberations of the Jews. As we read his prophecies we seem to be listening to the Sanhedrin plotting against Jesus:

"Let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the Law, and objecteth to our infamy the transgressings of our education. He professeth to have the knowledge of God: and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold. . . He abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. . . . Let us condemn him with a shameful death."[1]

Isaiah, perceiving him afar off in the future, said of him with sadness: "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."[2]

And again Isaiah, in describing the moral state of the nation, says: "I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger."[3]

[1] Wisdom of Solomon ii. 12, etc.
[2] Isaiah liii. 1, etc.
[3] Isaiah i. 2-5.

Again and again do we find in the prophets the most forcible descriptions of the moral degradation of their race.

"Hear now this," cried Jeremiah, "O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not. . . . This people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God."[1]

And Ezekiel, the type of the future Messiah, heard the word of the Lord, saying unto him: "Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house."[2]

Isaiah has given a profound explanation of this mysterious blindness: "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."[3]

And, speaking of the same phenomenon, he said once more with terrible energy: "Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can-

[1] Jeremiah v. 21-24.
[2] Ezekiel xii. 2.
[3] Isaiah vi. 8.

not; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."[1]

In these amazing prophecies we find, not a prediction merely of the incredulity of the Jews, but the clue to its explanation. The nation is fallen, degenerate, sick, corrupted and perverse, and here is the cause of its rejection.

But we may ask why God did not enlighten these blind souls, open these deaf ears, soften these hardened hearts, and bend down these haughty heads. Is the decay of a people ever incurable? May not even the dead be surely brought to life by the inbreathing of the Spirit? If no such inbreathing came upon them, why came it not? The reason lies beyond the narrow horizon of human conception; it is only to be found in a world beyond our ken, the world of conscience and of God.

It is beyond our powers to trace out the laws by which Providence guides, yet leaves unfettered, both nations and individuals. It does them no violence, not even in bringing them nearer to their destiny; it respects the independence of their choice, even in their errors and their sins; it retains or rejects them, although we cannot understand why they are retained or rejected. Those who are saved from sin experience the goodness of the Deliverer; those who are hardened, afford a proof of the utter helplessness of man once abandoned to his own devices. When the apostles spoke of

[1] Isaiah xxix. 9-14.

the unbelief of their nation, they seemed to be cast, as it were, adrift upon the unfathomable waters of the divine wisdom.[1]

Thus does the believer adore, in the impenetrable mysteries of God, the supreme cause of all. But it is the duty of the historian to trace out in the lives of men and the histories of nations the secondary causes, those which are immediate and apparent.

Man is ever tardy, stubborn, hardened against progress, especially moral and religious progress. The nation is slower than the individual, mankind slower than the nation. The more sacred the work required, the more keenly is it resisted. No more sacred or heroic work was ever set before man, or before a nation, representing man, than the work of Jesus. In maintaining his faith in the one God, in the midst of the universal heathenism and idolatry of nations, in keeping his Law pure in the midst of vices, which devoured the earth, Israel had already played a most holy part; it remained for him to bring before the world the universal Saviour, and inaugurate with him the true Kingdom of God.

Conceive a whole nation drawn after Jesus' every footstep, answering, uttering his voice with a great cry of penitence, proclaiming everywhere the true Messiah, calling the Gentiles to the good news, to the universal redemption, to the transformation of the world by the overflowing of the divine influence; what a prodigious spectacle it would have been! Then, even though Israel should have lost his nationality, and though the blood which coursed so proudly through his veins should have been lavished upon all the races of the world, he would have had nothing to regret. Christ's glory was enough for him, and he would have immortalized it in a world destined to receive the Kingdom of the Son of God, filling the ages and the kingdoms of the earth with his virtues, and righteousness, and peace.

[1] John xii. 37, etc.; Rom. x., xii.

The adhesion of an individual or a people to moral and religious truth, is to be explained not only by the intrinsic evidence of the truth, that is by its necessity or sublimity, but also, and more especially by the state of conscience at the time. And as we study the history of the Jewish nation, it is impossible to overlook the fact that the period in which Jesus, foretold by John, first appeared before the world, was, either from a political, a religious, or a moral point of view, a period of profound decay. This is the explanation of its unbelief, and of the malignant and furious opposition of the authorities against Jesus.

At first sight there is nothing to betray the religious or moral debasement of Israel. The nation seems to have grown nobler when we compare them with their fathers. They no longer bow down before the idols of the nations; they are confirmed in inflexible monotheism. The famous words, "Hear, O Israel, Jehovah is thy God, and Jehovah is one," have become a favourite formula among them.[1] Never has religious worship been more splendidly solemnized, or more highly held in honour. The Temple, rebuilt and beautified by Herod, is one of the wonders of the world; gifts flow into it; countless sacrifices are offered in it. The spirit of patriotism has rallied against oppression; it is buoyed with high hopes, even in the darkest hour, as it dreams of the blessed days of consolation; it aspires to be confounded with the spirit of religion itself. The Law, that is the catalogue of ritual precepts, is clung to with passionate attachment. "They may take away everything from us," says Josephus with perfect sincerity, "our nationality, our towns, and all our property; but the Law will remain to us for ever.[2] However far a Jew may be carried away from his

[1] Deut. vi.

[2] *Contra App.*, ii. 38.

country, he will not fear the tyranny which oppresses him more than he will the Law." And in fact, according to the same historian, Jewish prisoners were often seen to endure torture and the most cruel punishments rather than allow one word against the Law and the holy books to escape their lips.[1] We might have been disposed to find in this combination of inflexible monotheism, splendour of ritual, fanatical observance of the Law and traditional ceremonies, and fierce religious patriotism, sufficient evidence of progress. But they are only a mask. The decay of a people, like a physical malady, is often concealed under a deceptive appearance of prosperity. Nations and empires fall generally in the midst of pride and riot. Heathenism was never more flourishing than when it was on the point of being vanquished. Every great cataclysm which has fallen upon mankind has surprised them in that feverish and distempered active state which might be mistaken for the sign of an exuberant vitality.

This nation, whose character was eminently religious and sacerdotal, manifests certain peculiar characteristics in its degeneracy. Every element of its religion, power, learning, conscience, law, and morality is tainted with corruption.

The priesthood had become debased. It was the creature of heathen authority, and crouched before it trembling. The highest places, the highest dignities, the presidency and the vice-presidency of the supreme council, the high-priesthood, were occupied by the Sadducees, those sceptics who believed neither in the resurrection, nor in immortality, nor in spirits, nor in Providence. Strange high-priests indeed! Religion for them ended with this world; they understood by it merely that sacred and unchangeable ordinance of the written code which assures peace and order; they were inexorably harsh in judgment, and their zeal was measured by their severity. They

[1] *Contra App.*, I. 8.

were the adherents of the splendour of the ritual, the advisers who recommended the multiplication of offerings, the traffickers in the piety of the people, the beneficiaries of the tithes and the sale of victims, which in their hands had become a monopoly. Not the words of a prophet, the words of God himself could find an echo in those unbelieving souls, those burdened hearts, those avaricious lovers of pomp and opulence. Of such were they who lavished on Jesus that irony and sarcasm, of which we find an echo in the fourth Gospel.

No counterpoise is offered by the religious learning of the party of the Pharisees to the pernicious influence of this discredited priesthood. These teachers were exercised by no great problems. In conformity with the practical genius of their race, they were under the strongest obligations to teach the religious truths which were entrusted to them. It belonged to them to interpret the doings of God to their nation; for it is always the duty of the thoughtful and the learned to guide their country's conscience. At this Messianic epoch it was the duty of the representatives of Jewish learning to test the true signs of this decisive period, and endeavour to comprehend the nature of the great Messenger and his divine mission. This was a point entirely neglected and ignored, not only by the Jews of Alexandrian Hellenism, but also by the doctors of Palestine. These last, instead of drawing upon the prophetic school for learning with which to combat the gross materialism that misled the people, and gave rise, in the uncontrolled popular imagination, to Apocalyptic visions, submitted themselves to this materialism and gave it consecration.[1]

They held in their hands the Book of the Prophets, the clearest words that any people had ever heard. They might have discovered there the genius of their race, the spirit of the Law, the principles which their nation was called to

[1] Cf. *Das Judenthum zur Zeit Christi*, von J. Langen.

uphold, the secret of their future hopes and of their covenant with God. But they would not, they knew not how to read it. They distorted its meaning to suit it to the learning they misused, and buried themselves in the subtleties of jurisprudence and casuistry. To perform the letter of the commandments is in their eyes the whole object of existence, and true justice consists in that alone. These two questions, What does the letter contain? and, How and under what conditions is it correctly observed? may be said to comprise the whole range of their enquiries. Such discussions abounded in every school, revealing in their childish absurdity and narrow formalism a condition of incurable degeneracy.

In fact the religious sense was blunted. The nation was shut out from the divine influence; the spirit which had stirred the prophets, and by which the nation had been recalled so powerfully to its duties and its high destiny, spoke no more. It had been silent for centuries. It was useless to proclaim that Jehovah is the only God, and that there is no other God save Jehovah; for between Jehovah and his people there was no longer any living bond. The character of Israel's religion lay precisely in that personal and constant intervention of God to manifest his will to his people by the mouths of the prophets, priests, and kings, which had now been paralysed for centuries. The rabbis and the rulers proclaimed the one invisible and inaccessible God, boasting in a kind of half-heathen theurgy, the supernatural virtues of his ineffable name, and in their superstitious respect even forbearing to utter it. But they were no longer in harmony with his Spirit; if the eternal word fell into an upright conscience, they, at least, could not hear it.

Under such priests, at the mercy of such teachers, the conscience of the people became enervated, and, losing its sense of duty, knew nothing beyond mere legality. They were absorbed in the exterior ceremonies of prayer; fast and almsgiving, in the ablutions, the sacrifices, and the Sabbath

rest; while inward purity, ardent love of God, compassion on the neighbour, humility, penitence, justice, and right went for nothing. The cloak of virtue was used to cover the passion for gain and wealth; avarice and cupidity, contempt of the people and the poor, selfishness and pride. Adultery had become an universal vice, and, what was a graver matter, it was covered and authorised by outward law. The devout Pharisee had no scruple in repudiating his wife for the most trivial reasons; everything was sanctified under the formal "bill of divorce." When Jesus named his contemporaries a wicked and adulterous generation, this last expression might be taken quite literally as stigmatising the corruption into which marriage among the Jews had been degraded. It was worse than legal adultery, it was polygamy. In the Talmudic records on which the spirit and genius of the most rigorous Pharisaism are most strongly imprinted, we never hear the cry of the honest heart in conflict with the powers of evil; we never come upon the avowal of human weakness when face to face with duty. To these proud and scrupulous Pharisees the Law is only a material covenant between Jehovah and his people; a catalogue of rules and precepts, the performance of which will be a source of blessing, and the violation a cause of misfortune. "Be faithful," was the teaching of the masters, "and thou shalt be recompensed; and if thou wilt not be faithful, the punishment is sure and inexorable." That was all. The soul of religion, thus understood, is an interested servility. It is a veritable bargain between master and slave. Nothing can be more contrary to the true spirit of religion than this kind of devout selfishness. The nation which it had overspread was wrapped up in it entirely, and had grown from a humble and meek servant of Jehovah into a greedy hireling.

Like all nations in decay, the Jewish people at the time of Jesus was under the tyranny of deeply-rooted prejudices.

They had no longer any future goal in their mind's eye; they had lost all sense of their destiny, they were full of the intoxication and the blindness of pride. They had no suspicion of the extent of their fall and their degradation. Their hopes were the hopes of madmen. All that they had wished had failed them; all that could save them they were blind to and rejected. They esteemed themselves the privileged of Jehovah, yet they did not see what it is that their God demanded from them; they were more than ever infatuated about their race and their blood, and did not suspect that that race and that blood were about to be made reprobate; they were fiercely zealous for their Law, dreaming of its becoming universal, when it was upon the eve of passing out of date; they were awaiting the national regeneration, yet they were condemned as a people to be blotted out for ever. They counted upon a Messiah coming in glory, and he would be given to them in humility and shorn of splendour; they were intoxicated with earthly joy and triumph, while they were destined to be flooded with nameless miseries and trampled under foot of the Gentiles. When such errors prevail in a country, a race, or a religion, its condition is incurable. In the time of Jesus these errors not only pervaded the atmosphere in which men breathed and lived; they were formulated in the schools; the rabbis taught them officially; and they were shielded by all the powers of the hierarchy.

But deeply as the chosen people were sinking into the abyss, Providence had not forsaken them. It intervened visibly and powerfully by the appearance of a prophet.

Nothing could be graver or more solemn than this sudden uprising of the Spirit of God, which seemed to have been lying mute and slumbering for four centuries. John received from on high every gift that could convince and enlighten his country, and dispose her to understand the will of God. Israel had been awaiting his Messiah, and the coming

of a new age; he announced it, depicted it, described it, pointed it out. The people love to find austerity in their seers. John possessed it to the point of heroism. They seek after righteousness; all John's exhortations to repentance were directed to no other end. Ritual has an attraction for them; John adopted that which was the most popular, the ritual of baptism, as a symbol of the virtues which he required. He worked no miracles, it is true, but his holy life was one perpetual miracle. The people have never obeyed except when compelled by the menaces of their God. Such menaces burst from the lips of the Baptist, vehement and terrible. But the Forerunner met only with indifference, hostility, or scorn, among the rulers and the rabbis, the authorities and the guardians of orthodox learning; the obscure multitude, the poorer classes, devoid of credit and virtue, the sinners, the publicans, and the harlots alone responded.

Then God calls to the work his Chosen One, his Christ, and imparts to him the fulness of his Spirit. He is the Son of God himself, appearing as the Son of man. All that can arouse, attract, enlighten, move, transform, appease, purify, and sanctify the conscience is found in him. He speaks as never man spoke. He proclaims a sacred law, which not only does not contradict the reigning law, but corrects and perfects it. His is the gentleness which persuades, the goodness which evokes love. He feels with men in all their infirmities, all their pain, and all their needs. He multiplies miracles at the prompting of an inexhaustible charity. He has burning and incorruptible zeal. He spares no vice, but no trembling sinner is rejected by him.

Still the conscience of the nation remained torpid; it did not awake at his voice, except to rise up against him in fierce antagonism. It would not be disarmed. The opposition which had been brought to bear against John was strengthened immeasurably against Jesus. If there was in him all that could

throw open and save the conscience, we must acknowledge that there was likewise all that could grate upon and stir up those most ardent and rooted prejudices which blind the multitude, and the more formidable prejudices which mislead the men of authority and the leaders of learning.

They expected a Messiah glorious and triumphant: he came to them poor and humble. They dreamt of a political as well as a religious Messiah: he repudiated all political character. They hoped for a personality that should signalize itself by signs from heaven: he veiled his power under a goodness devoid of ostentation. They wished for a deliverance of their oppressed nation: he recommended the payment of the tribute to Caesar, thus consecrating by his doctrine the political decadence of his people. They were burning for an earthly kingdom which would eclipse the heathen empires, he spoke only of his spiritual Kingdom. They were animated with hatred and scorn for the Gentiles: he let no opportunity go by of praising them for their faith. They believed in the eternity of the Temple: he prophesied its approaching destruction. They regarded the Law as the final expression of the covenant with Jehovah: he declared that he will perfect it. They seek only legal purity: he spoke only of the purity of the heart. They believe that the title of Son of Abraham carries with it a right to the Kingdom of God: he said that to be incorporated in the Kingdom it is necessary to be born again, to repent and believe. They loved the multiplication of ritual: he called it vanity, and required obedience, mercy, and justice. They relegated God by a false respect to an inaccessible isolation: he showed God in himself, and called himself the Son of God, the equal of the Father, one with the Father, acting like the Father, bringing the dead to life, and seated at his right hand to judge all men.

Between Jesus and Jewish opinion, between the Messenger of God and the nation which considered itself the holy nation, there was the most perfect contrast.

There remained, however, in the heart of the Jewish people an unknown remnant which had escaped more or less from the contagion, a remnant of pure minds and upright souls that feared evil, lived in the wish to do good, and were ready to welcome the truth and to confess their wretchedness. They were God's reserve among the nation, as the sound elements are the reserve of vital power in a diseased body. If it had disappeared, if it had been annihilated, death would be the result; just as when there were no more righteous men in Sodom it was swallowed up in the torrent of fire and brimstone.

These elements were scattered everywhere, in all classes and all professions; but they were more numerous among the poor than among the rich, among the ignorant than among the learned, among the publicans than among the Pharisees, among the sinners than among the so-called righteous, among men outside the governing and official circle than among the rulers. We must not be surprised at this. Riches, learning outward religion, and power are so many forces which, in times of decadence aggravate corruption and increase prejudice.

So it was among people of inferior rank that Jesus found and recruited his disciples. They are all recognisable by this mark: conscience is in them stronger than vice and prejudice, while the enemies of Jesus are recognisable by the contrary mark; prejudice and vice are stronger in them than conscience. And Jesus, when he attacked prejudice and appealed to conscience, was certain to be rejected by the one and welcomed by the other. The faithful were in a minority. Out of some millions of Jews who heard the words with which he set all Palestine in a ferment, a few hundreds only followed him. They were too few for a man, even though he should have in his power all the resources of genius; they were enough for Jesus. Of his own accord he

had rejected all such resources; he required only faithful souls, and he had obtained them. They were enough for him; with them he will conquer all things.

Jesus saw himself confronted with the most formidable forces which a people can bring against a man, that is to say, Power, Learning, and the Multitude. He was repudiated and condemned by Power in the name of policy and of national security; anathematised by learning in the name of the sacred Law and of orthodoxy; rejected by the multitude in the name of mistaken patriotism. The same forces which were banded together in the Jewish people against Jesus, have been perpetuated among mankind to check the work of his Spirit, and of his messengers. Policy is ever ready with her reasons of state; the learning that may be in vogue and the stubborn orthodoxy of false religion are always muttering their anathemas; and the popular prejudices are as violent as ever in attempting to crush the Son of God, to hinder the progress of his Kingdom, and to prevent simple hearts from passing into it. But this conspiracy, though victorious for a moment, will only serve to further the designs of God.

In presence of these rebellious forces, Jesus has no other alternatives but resistance or submission to violence of his own free will. He will not resist. If he did, doubtless he might conquer; but the weapon of men who struggle against power is rebellion; against religious and ceremonial learning is compromise and apparent submission; against popular passions their beguilement. In such tactics do the ambitious delight to show their skill. Such men excel in the ability with which they use the conventional ideas to support them, and in the powerful manner in which they express the aspirations of the country which they wish to carry with them and to see advanced. They constitute themselves the leaders of a party, and, by their appeals to it, and by sheer force of stratagem and conflict, of violence and success, they compel

power to capitulate. Having got the mastery, they organise victory, publish their laws, and bind to them those who are under their influence. All men of religious genius throughout antiquity who, like Sâkya-Muni and Confucius, did not confine themselves to being mere preachers and moralists, acted according to these laws of human policy; and to this they owed their triumph.

Such a course implies alliance with the evil forces by which this world is held in thrall. All who hold success higher than morality and sanctity, follow it, and become tainted by it.

Jesus ignored this line of conduct; he disdained any other support except himself and the Father whose eternal purposes he sought to fulfil. He rose above all men of genius in the isolation of his greatness. He did not take his stand upon the prevalent ideas and national aspirations; on the contrary, he combated them. His teaching of the Kingdom of God was in most violent conflict at once with the authorities, the leaders of the schools, and the dreams of the multitude; not a single party could claim him for their leader. Neither Sadducee, Pharisee, Herodian, nor Essene, could find in him the expression of his dogma. He would make no compromise with the erroneous learning of the rabbis; he displayed no cleverness in the human sense of the word.

To equivocate was tempting, and would have been easy, on the subject of the title of Messiah. Yet we can perceive how carefully Jesus avoided it before the multitude, and notably at Jerusalem. This is one of those characteristic details which testify to his desire not to temporise with the prevailing prejudices.

The name of Son of David, which was sometimes given him, troubled him: he never assumed it of himself, designating himself always either as the Son of God or Son of man. Both the one and the other were clear and

adequate expressions of his being, suggesting his true function without ambiguity, and without danger of misleading the conscience of the people.

He made no appeal to force; no rebellious clamour against authority; all material violence was alien to him. He was, in his short life here on earth, the "Lamb of God," not the "Lion of Judah." "Meek and lowly of heart," as he loved to say, he came "to save, and not to destroy; to give his own life, and not to take away the life of others." He asked of man total self-denial, and he showed man the way of self-sacrifice.

His mission was now ended; he was at liberty to depart. Moreover, he no longer endeavoured to preserve a life which had already won for his Father all the glory which he expected of it, and for his people all the testimonies which would have enlightened and saved them, if his people could have been enlightened and saved.

That Tuesday, regaining Bethany with his disciples after the final struggle, Jesus was more than ever steeped and absorbed in thoughts of his death. Events were about to take a sudden and unexpected turn. The multitude which had at first welcomed him with shouts, in the hope of seeing at last the great signs in heaven that they looked for to herald the dawn of the Messianic era, was growing discouraged. They could not understand a Kingdom of God in lowliness and persecution. The "Hosannah" expired upon the lips of the disappointed patriots. An indignant chorus of blasphemy rose from the party of the Pharisees. The hierarchy was eager with one energetic but prudent blow to make an end of the vexatious and disquieting agitation.

The High Council met again, under the presidency of Caiaphas, in the court of the palace of the high priest.[1] The

[1] Matt. xxvi. 1-5; Mark xiv. 1, etc.; Luke xxii. 1, etc.

heads of the priestly families and the elders of the people consulted together. The determination to which they came was to seize upon Jesus by stratagem and to kill him; but all were of opinion that the execution of the measure should be delayed till after the festival, to avoid exciting a commotion.

With all their wisdom these politicians were at fault. On the day of the Passover Jesus was to be put to death. They might set themselves at ease, there would be no commotion. So far from rising to take his part, the people would abandon him. Some even among that multitude which Jesus had always felt to be so fickle, so shallow, so timid, would demand his death. There was no need of stratagem: an unforeseen incident was to deliver him into their hands.

A terrible conflict was raging within one of the apostles. On this very day, when they were pressing the more closely around their Master, with souls darkened by the thought of his death, one of the Twelve, Judas Iscariot, the man who was entrusted with the scanty purse of the community, was planning to betray his Master. We cannot understand how such an idea could have sprung up in this man's mind if he had faith in the Son of God; or if he had remained shut out from his confidence and love; how he could have lived for two years in intimate communion with Jesus.

The conscience of man is an unfathomable abyss, in which every crime and every heroism may be engendered. It contains the instinct of all greatness, and the germ of all wretchedness. On the one hand, it is assailed by devilish suggestions; on the other, stung by the appeals of God. We cannot see why man, placed between these two opposing forces, suffers the one to prevail in him rather than the other. Why he becomes the slave of the evil spirit instead of the free and docile instrument of God. We are unable to discover in a man's temperament, or the circumstances of his environment, or the ideas peculiar to himself, any sufficient explanation of the

phenomenon. The will is master of itself. It can suffer itself to be guided or seduced, oppressed or exalted, enslaved or enfranchised. The sovereign attraction of truth and virtue can subdue in the will all the opposing forces of passion, error, and environment. When it fails it has only itself to blame, and when it triumphs it feels that its energy comes from the infinite source of all good.

The man who has long resisted God grows hardened and debased. He is no more touched or captivated by the divine inspiration, but grows docile and malleable to the influence of the evil spirit. Evil becomes incarnate in him, possesses him, makes a slave of him, and, once under its tyranny, there is no crime which he may not conceive and which he has not the terrible power of carrying into execution. He hates goodness and he hates God.

This is the psychological law of the mystery of iniquity buried in the conscience of Judas. Throughout the two years of his intimacy with Jesus, the traitor must have been hardening himself against the Spirit of the Master. While the faithful disciples were being raised to a higher life, growing gentler, transforming themselves by casting off the errors, vices, and faults of their nature, race, and religion; while they were entering by degrees into the Kingdom of God through faith, docility, humility, and disregard of all earthly things, he, the false apostle, growing stubborn in his own nature, must have become more and more fixed in his earthly instincts, and in those narrow tendencies natural to his surroundings, which Jesus came to combat. Ostensibly, he shared in the generous feelings of his companions, but in reality he only sought after his own wretched interests. He must have been compelled to have constant recourse to hypocrisy, and, no doubt, pretended to watch zealously over the simple material administration that the community demanded.[1] Perhaps, like others, he had em-

[1] John xii. 6; xiii. 29.

braced the idea of a worldly kingdom in which his cupidity would be satiated. Such an hypothesis will explain his persistence in living in the train of a Master in whom he refused to believe, and among companions in whose love and worship he did not share.

Jesus saw into the traitor's heart. It was an hour of crisis for the apostles, when, cast off by the Galilaeans who had wished to force upon him the part of a politician, he asked the Twelve if they also were going to abandon him like the people, and, casting his eyes upon them with a look full of profound tenderness, he said unto them, "Have not I chosen you twelve," then, breaking off, he added in poignant sorrow, "and one of you is a devil?"[1] The phrase referred to Judas: it is an energetic description of the state of that guilty conscience, which was already invaded by the spirit of Satan.

It has been asked why Jesus, knowing the real condition of his disciple, did not rigidly banish him; and, indeed, any man would have rid himself of such a worthless follower; but the Son of God retained him. Profound goodness and clemency without limit were the mainspring of every act of Jesus. As in the case of the Jewish nation, its people and leaders, he had exhausted all means of enlightening and saving them; so in the case of Judas he exhausted the treasures of his forbearance. That man who had not been dissevered from earthly things and uplifted towards God by the Spirit of Jesus, who had not believed in the greatest, the meekest, and the only divine Master, who, not having loved him, had not learnt of him the lesson of gentleness, self-sacrifice, and self-denial, was destined to be given over as a prey to the evil spirit, to gross covetousness and falsehood, to the most sordid avarice and the vilest selfishness; to be subject to all the spells and caprices of the Evil One. In the bitter struggle in which the

[1] John vi. 70.

Spirit of God, living in Jesus, was about to come into conflict with the Evil Spirit that swayed the obstinate hearts of the Jewish nation, that man had his Satanic part marked out for him beforehand.

Jesus had to be seized upon in secret; and Judas presented himself to be the instrument.[1] The cause of the Prophet, on the worldly success of which he had hitherto relied, was lost beyond recovery. He came before the conquerors, the chiefs of the sacerdotal class, and offered his services. He exhibited himself before them in all his venality, not only abandoning his Master, but delivering him up; not only delivering him up, but selling him.

Every traitor is necessarily a fierce egoist who never forgets his own interest. Judas was greedy and avaricious; his treason took the form of a bargain. He said to his accomplices: "What will you give me, and I will deliver him unto you?" They promised him thirty pieces of silver,[2] the price of a slave.[3] The members of the High Council, in holding Jesus so cheap, dishonoured him more than they benefited the traitor. Judas accepted the bargain; then, without revealing more fully his infamous project, he sought the opportune moment to put it into execution.

While at Jerusalem Judas was occupied in betrayal and the Sanhedrin was deliberating and plotting, Jesus in his peaceful retirement from the multitude at Bethany prepared his disciples for his approaching death. There, hidden from his enemies, he passed the Wednesday in solitude. There is left to us only one sentence of these last discourses, which in

[1] Matt. xxvi. 14, 16; Mark xiv. 10, etc.; Luke xxii. 3-6.

[2] The silver shekel or stater, the most commonly used of Jewish coins since the days of the Maccabees, was worth four drachmas, about 2*s.* 10*d.* The sum for which Judas sold his Master, which was thirty silver shekels, would thus amount to 105 francs (about £4 4*s.* 0*d.*).

[3] Exod. xxi. 32.

touching brevity he sums up the thoughts which they expressed: "Ye know," he said to them, "that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified."[1]

[1] Matt. xxvi. 2.

CHAPTER VI.

THE LAST PASSOVER. THE GREAT INSTITUTION OF JESUS.

THE Passover was to the Jew the chief Feast. Its name[1] recalled the mysterious passage of Jehovah in that terrible night in which the destroying angel smote the first-born of Egypt and spared the Hebrews. It also recalled to Israel another passage, that from servitude to liberty. No festival was more popular. It was the inauguration of the religious year, and lasted eight days, from the 14th to the 21st of Nisan. During this time fermented bread was rigorously prohibited, and unleavened bread was eaten. Thence arose the other name of the Feast of Unleavened Bread, by which the day of the Passover was distinguished.

As soon as the 13th of the month came round, the head of the family took a lamp and went through his dwelling to destroy all the leaven and fermented dough, which was burnt in a vessel in the open air. The festival opened with the sound of trumpets, and immediately the head of the family or his servant went out to buy the lamb, which was to be of one year old and without blemish. It was then brought to the Temple, where the priests slaughtered it, letting the blood flow over the altar of burnt offering, and the victim, thus prepared, was to be eaten in the evening at a sacred feast; this is what was called "eating the Passover." The first day

[1] In Hebrew *Pasch* (a passing).

of unleavened bread, the 14th of Nisan, fell, in the year 30, on Thursday, the 6th of April.[1]

Jerusalem was already astir for the performance of all the rites.[2] The leaven was burnt, the pure water and pure meal for making and baking the unleavened loaves were chosen; the lambs were bought. The courts of the Temple were crowded with a multitude of people bringing each his chosen lamb upon his shoulder and asking the priests to sacrifice it. The victims were slaughtered by thousands, and their blood flowed in streams upon the altar of burnt-offering. In every house the banqueting-room was being prepared, and the festal couches arranged for the evening meal.

Jesus had not quitted Bethany, but he was desirous of celebrating the Passover, and it was at Jerusalem, in the very heart of the city, that it must be eaten. Seeing that the time was come,[3] his disciples approached him and said: "Master, wilt thou that we go and prepare the Passover?" Judas usually had the charge of all that concerned the material wants of the community, but on this occasion he was not employed Jesus named Peter and John. "Go ye into the city," he said to them, "and prepare us the passover, that we may eat. When ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room,[4] furnished and prepared: there make ready for us."

[1] See Appendix A: *General Chronology of the Life of Jesus.*

[2] All of these rites, to the minutest details, have been preserved to us by the Talmud. Cf. *Hierosol. Pesachim., passim.*

[3] Matt. xxvi. 17, etc.; Mark xiv. 12, etc.; Luke xxii. 7, etc.

[4] By *ἀνάγαιον* is meant a room over the ground-floor, a hall such as the Jews provided in the upper storey of their houses, or in houses of the poorer class, upon the housetop.

Jesus had already chosen in his thoughts the scene of his last Passover. He is, when he so wills, the ruler of men: they do whatsoever he demands them. The unknown householder was to do his desire in giving up to the Lord his upper room. He was, perhaps, one of his secret and devout partisans; one ancient tradition mentions Joseph of Arimathaea. The marks by which the disciples are to recognise him denote in Jesus a supernatural knowledge, which cannot be bounded by space and time; a knowledge by which he reads into the future, perceiving things far remote as if they were present. He keeps, even from the disciples whom he is sending, the secret of this selected place; we might suppose, by the mystery in which he shrouds the matter, that he wished to secure a few hours of tranquillity which nothing would break in upon. He had everything to fear, for Judas' plot was completed. The confidence of Peter and John in him, whom they call the Christ, the Son of the Living God, was blind and absolute. They made no question or demur. They listened and departed, happy to have been chosen by the Master.

On entering the city, they found everything as he had told them, and they prepared the Passover. The yearling lamb without blemish was chosen by them and slaughtered at the Temple by the hand of the priest; then, as the custom was, roasted and seasoned with bitter herbs. The unleavened bread was baked and the wine poured out into jars. The unleavened bread and bitter seasoning symbolised the sufferings of bondage; the lamb recalled the victims whose blood had served to mark the doors of the Jewish houses, and to preserve them from the wrath of the destroying angel. It had formerly been eaten by the Jews standing upright, with staff in hand and loins girded, like travellers ready to depart; but time has modified this detail. The Jews, in the time of Jesus, celebrated the Feast of the Lamb, reclining on couches. "To eat upright," say the Rabbis of the Talmud, "becomes the servants; the masters should eat reclining. Certainly it

THE LAST SUPPER

From the Fresco by Leonardo da Vinci, in the Convent of Santa Maria delle Grazie, Milan

is the bread of affliction and bondage which we eat, but it should be eaten after the manner of freemen, of kings, and of the great."[1]

The number of guests was not to be less than ten, and was sometimes as many as forty or fifty. The banqueting-room was adorned with carpets and hangings. In the middle rose a single low table on which were placed the lamb, the unleavened bread, and the cup of wine which the guests passed from one to another. All around the table, in a half-circle, the couches were prepared, slightly inclined and but little raised above the floor. Each guest was to recline on his left side, keeping his right hand free. The first place was in the centre, the second on the left, the third on the right, and so on.[2] Between the couches and the walls the servants could come and go freely at the master's bidding.

When evening came, Jesus left Bethany with his disciples, and came to the city, to the very place which he had named. Peter and John had arranged everything. After sunset, at the hour appointed for the feast, he sat down to table. He occupied the couch of honour: Peter was behind him at his left, John at his right. By leaning back a little, the beloved disciple could rest his head upon the breast of Jesus. Judas was among the Twelve. Seeing himself surrounded by his followers, Jesus gave utterance to these words, in which profound joy and grief are mingled: "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."[3] He was moved and saddened by the thought that this passover was to be the last. But he had kept great things and supreme tokens of his love against this

[1] *Babyl. Berac.*, fol. 46, 2.

[2] *Hierosol. Taanith*, fol. 68, 1; *Babyl., Berac.*, fol. 64, 2.

[3] Luke xxii. 15, 16.

meeting; he thrilled with joy at the thought of what he was about to reveal and to do.

According to the ritual, the head of the family, after saying a prayer, took the cup of wine and passed it to the guests, saying: "Blessed art thou, O Lord, who hast created the fruit of the vine." Then they ate the bitter herbs, steeped in seasonings.[1] Jesus took the cup, gave thanks and said: "Take this, and divide it among yourselves."[2] The sadness of the thought of leaving his own made him add: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."[3] In the thought of eternal life after this transitory one, and the joys of the Kingdom and of the house of the Father after the sorrows of this earth, there is for Jesus and for his disciples a sweetness that can temper the bitterness of death. He recalls that glorious future to their minds under the popular image of a banquet. The wine, which will be drunk at the table of the heavenly Father, is the emblem of the Spirit, which will fill all the elect, poured out from Jesus, the cup inexhaustible.

While they were at table eating, Jesus said to them, "Verily I say unto you, One of you shall betray me."[4]

The accent with which he pronounced this sentence was solemn and full of sadness. The presence of Judas oppressed him. He alone knew the secret of his treachery. None of the disciples suspected that the fatal plot was on foot, and

[1] *Charozet*, a seasoning composed of almonds, walnuts, figs, and other sweet fruits. According to the rabbis, its reddish colour was to call to mind the harsh labour of brickmaking which was imposed on the Israelites in Egypt; and by its taste, the sweet compensations which Jehovah mingles with the bitter trials of his people. Cf. Godet, *Comment. sur Saint Luc*, ad h. l.

[2] Luke xxii. 17.

[3] Matt. xxvi. 29; Mark xiv. 25; Luke xxii. 18.

[4] Mark xiv. 18.

that one of themselves was the soul of it. The words, "There is a traitor among you," threw them into a panic. The thoughts of the uncertainty of the morrow, the coming struggle, the fear of defeat, terrified them. They knew that the Master read as clearly into the future as he did into their own minds, and each one, looking towards him, asked him sorrowfully, "Is it I, Lord?" Jesus repeated the same words without naming the traitor·

"He that dippeth his hand with me in the dish, the same shall betray me. The Son of man indeed goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! good were it for that man if he had not been born."[1]

The sorrow of Jesus was not for himself, but for the traitor. He would save him: he would provoke his conscience to avow the crime, and frighten it with the curse which the guilty man was about to draw upon his head. Judas remained firm and impassive. Instead of saying, "It is I," he said, like the others, "Is it I?" He dissembled, thinking, no doubt, to deceive him whom he had already betrayed. Jesus answered him, "Thou hast said."[2] But no one noticed the words. The mystery remained undiscovered, and there fell upon the minds of all a weight of inexpressible anguish. The feast went on.

Then was enacted a scene which should be read with the faith of those who have transmitted it to us, and with the soul of him who had reserved it for this solemn hour. He knew, says St. John,[3] that this Passover was for him the true "passage," the hour ardently desired, in which he was to depart from this world unto the Father. He had loved his

[1] Matt. xxvi. 24; Mark xiv. 21.

[2] Matt. xxvi. 25 and refs.

[3] John xiii. 1, 2.

own who were in the world, and he loved them unto the end. No comment on these simple words is needed; we may guess, from the depth of their sweetness, from the fragrance which still seems to cling about them, with how deep a love the heart of the Master was overflowing for his disciples, for those whom the evangelist calls "his own."

This same love was now to inspire in him an act such as no man could have conceived, and such as befits God alone. While they were eating, Jesus took bread, gave thanks, brake it, and gave it to them, saying, "This is my body, which is given for you. Do this in memory of me." A little later, when the meal was ended, and, according to custom, the time was come for the head of the house to pass a last cup round to all the guests, Jesus took the cup, gave thanks, and gave to them, saying, "Drink ye all of it; for this is my blood, of the new testament, which is shed for many for the remission of sins. When ye do this, whensoever ye shall drink, this shall be in memory of me."[1]

These words, "Take and eat: it is my body; take and drink: it is the cup of my blood," understood in their true meaning, literally and without metaphor, are to human reason a mystery unheard of and impenetrable. The bread that Jesus offers to his apostles is no longer bread, but his body which is about to be sacrificed; the cup which he gives them to drink is no longer wine, but his own blood which is about to be shed. The apostles understood it so. They did not ask, "How can this be done?" In the simplicity and

[1] Of this scene four versions have been preserved to us, of which three are to be found in the synoptic Gospels, and the fourth in St. Paul's Epistles (I. Cor. xi. 23-25). All four versions are substantially identical. They contain the same points, of the real, substantial presence of the body and blood of Jesus in the bread and wine, the charge given by Jesus to the Apostles and their successors to repeat his acts in remembrance of him, the expiatory character of the blood of Jesus, and the sacerdotal power created by Jesus in the duty of doing as he has done.

fulness of their faith, knowing that the power of the Master was boundless, and that the truth was in him, they believed on his words, and partook of his body and his blood, under the forms of bread and wine.

What Jesus had said a year before to the people of Galilee at Capernaum,[1] he realized on this day a few hours before his death. He taught them that he was the "Bread of Life," that in eating of him they should live; that, "If they ate not the flesh of the Son of man and drank not his blood, they should not have life"; that, "his flesh was the true meat, and his blood the true drink; that he who ate of his flesh and drank of his blood should dwell in him." The people, shocked and scandalized, had turned away, asking ironically how he would give any man his flesh to eat. "How" was now explained.

This scene contains the whole religion of Jesus. In this single moment of his life he realizes it at one stroke in its perfection. He appears at once as priest and victim; as creating the eternal priesthood and the eternal sacrifice. He reveals without metaphor or parable the reason of his death. Hitherto he had alluded to this subject with the greatest reserve, only telling his disciples of its divine necessity. "It must be accomplished," he said to them again and again. To-day he teaches why his flesh must be delivered up, and his blood shed. He is the Victim who atones for the sins of the world. Such is the destiny of the Son of man; such is the last word of the Incarnation of the eternal Son of God. Evil is inherent in man; it must be overcome; and to overcome it there must be atonement. Such an atonement is to be made by the Son of man. The terrible justice of God weighs upon sinful man, and justice must be satisfied. The Son of man will appease it by his suffering and his death.

[1] John vi. 35, etc.

John the forerunner had rightly called him "the Lamb of God which taketh away the sins of the world."

How are men to profit by the personal atonement which the Son of God comes to accomplish? How shall they participate in the two great benefits of his death, deliverance from evil and the appeasing of the justice of God? They must be incorporated in the victim who delivers himself up and dies for their sakes. And Jesus requires not only that there should be a spiritual union with his Spirit and his person; his design is a grander one. His aim is a spiritual and material union together, his design is that man being both spirit and matter, body and soul, should be united in spirit and reality to his whole being; to the Son of God and the Son of man; to his divinity and his humanity, to his soul and his body. His design is that he should believe on his word, and become through faith one and the same Spirit with him; his design is that he should eat of his body and drink of his blood, that he should be incorporated in the flesh of the Son of man. Such is the tremendous economy of salvation, and such is the reason of the mystery of the Eucharist.

While Jesus reveals himself as a victim, so also in the sovereignty of his priesthood does he institute the rite of the true, the eternal sacrifice; abolishing and suppressing all others as defective and empty, false and transient. Henceforward no more vain hecatombs, no more human sacrifices, no more Paschal lambs. The blood of bulls and goats God holds in abhorrence: it can in no wise purify the conscience or appease his justice. Henceforth there is in all the world but one Victim, the Son of man, who dies for the sins of the world. That drama, which on the morrow is about to be enacted in all its hideous reality, Jesus prophesies and performs already in the form of a sacrament before it actually takes place; and when he has been put to death he will carry it on by the ceremony of the Eucharist to the end of the ages. No more will the victim disappear; the sacrifice will

be offered perpetually. In saying to his apostles, "Do this in remembrance of me," he creates the priesthood with the power of reproducing and carrying on throughout eternity that which he has just performed.

For the inheritors of this power, following the words of the Master and speaking in his name, will take the bread and say, "This is my body"; take the chalice, and say, "This is the blood of the new testament," and distribute among the believers the body and blood of the Son of God. The Son of God will be present under the form of bread and wine, in the substance of his body and blood, separated sacramentally; he will be present in his soul and divinity; he will be the food, the drink, and the life of the world. Thus is to be consummated the ineffable work of the Kingdom, which is, the incorporation of all the elect in the Son of God, by Faith and Sacrament. The humble supper-room has found thousands of successors, scattered over the face of the earth. It has become the Christian Temple; it is everywhere. Every hour the mysterious sacrifice of the Lamb is renewed among us. In partaking of the Victim, man becomes purified and triumphs over sin, learns to love God and to love his brethren. This is the feast of charity; thanks to which the flame lighted by Jesus in this cold world of selfishness never dies out, but rather grows and spreads. As the centuries roll on, carrying away all things with them, they cannot efface the memory of him who so loved men as to die, and to give them in his death the divine life which is overflowing in him.

Jesus was now at liberty to deliver himself up to the murderous hatred of his enemies. Death and hatred will be powerless against him. Even when he is gone from them, he will still live on, not as a simple memory in the soul of his followers, but as a secret reality under their eyes and in their midst. His worship will be no vain and empty worship, but a worship in spirit and in truth, lasting even until the veil shall fall and Jesus himself shall appear in all his glory.

For more than twelve centuries did Christians solemnize with untroubled faith the feast of the Eucharist. Then reason, that timid thing which prides itself upon its audacity, took alarm; crying out on the incomprehensibility and impossibility of such an idea. A few Christians, like the Galilaeans of Capernaum, were scandalised. In a spirit of defiance they wished to make the institution that Jesus had founded reasonable, that is, to drag it down to the level of their minds. They weakened the emphatic force of the expressions: "This is my body," "This is my blood." They degraded them into a simple metaphor, seeing in the design of Jesus only a recommendation to his followers to remember him, and in the Communion only a meal to be solemnized in order to commemorate his death.

But there is one thing that no interpretation, no criticism will dare to do, and that is to lessen and throw doubt upon the underlying thought which can inspire such words and inform such an institution. Jesus at that moment asserted himself to be the Victim of the world, and gave his blood to be the redemption of sin. We cannot conceive remission of sins without the Spirit of God, which alone can give justification and pardon; and if the blood of Jesus has the virtue of communicating the Spirit, it is no longer the blood of man, but the blood of the Son of God. If he is pleased to give us his flesh to eat under the form of bread, and his blood to drink under that of wine, he is the Master; his omnipotence has no bounds. His institution of the Eucharist is a thing no more to be wondered at than is his calling upon men to believe in his divine office of Redeemer. Christians who believe in the one are without excuse if they refuse to believe in the other.

The unbeliever who takes upon himself to know and to criticise cannot escape the enigma with which he is confronted. Who is this man, speaking a language of which nobody

ever spelt out a syllable? Who is this martyr who knows his end before it comes to him, regarding it as the debt of mankind, and esteeming himself the universal Deliverer from the justice of God? Visionary or madman he is not. The dreams of the visionary and the extravagances of the madman have never exercised a decisive influence upon the march of human events. Jesus overruled the torrent of events, and changed their course; he brought to man freedom and salvation. What he thinks of himself and what he taught is therefore the truth. Sin is indwelling in man; he atones for it by his death. But then he is more than man, more than any free and intelligent creature; under his human form is cloaked the hidden God, and his divine sonship, to which he never ceased bearing witness, is the sole justification of the transcendent office which he takes upon himself.

This inference, which cannot be avoided as soon as we examine in detail the action and the doctrine of Jesus, is yet more imperatively urged upon us by the solemn act by which he instituted the rite of the eternal sacrifice, and by the words which accompanied that institution. But the mind may be warped and the conscience refuse to surrender to the truth. In Judas we may see the type of those stubborn natures against which all the force of God's witness to himself, and of the goodness by which he endeavours to save us, is spent in vain.

Judas was a witness of this manifestation of his Master's love. He took from his hand the bread of which he said "This is my body, which is given for you"; he drank of the cup of which he said, "This is the blood of the new testament." But his rebellious soul would not repent, it would not open to love. At the thought of so much affection, repaid with so much obstinacy, a fresh cry broke from Jesus: "Moreover, the hand of the traitor is with me at this table," he said; then, resigning himself to his fate and endeavouring still to rescue

by the weight of anathema his stubborn disciple, he added: "The Son of man indeed goeth as it is written of him: but woe unto that man by whom he is betrayed!"[1] The apostles, in trouble and agitation, looked at one another, and asked among themselves who was the traitor.

The supper was ended. Jesus arose, and "he into whose hands the Father had committed all things; he who had come from God and was returning to God," forgetting his divine grandeur, "laid aside his garments, took a towel, and girded himself; poured water in a basin, and began to wash the feet of his disciples, and to wipe them with the towel wherewith he was girded."[2] This was an extraordinary action, befitting a servant, but such as the master, the head of the household, had never been seen to perform.

When Jesus came to Simon Peter, the latter exclaimed in confusion: "Lord, dost thou wash my feet?" Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter." Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." The thought of being severed from his Master touched Peter to the quick. "Lord," he exclaimed, "not my feet only, but also my hands and my head." Jesus saith unto him, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."

This was a fresh allusion to Judas. The thought of the traitor was always present to Jesus, and he caught at or originated every opportunity with the aim of rescuing him from the crime with which he was beset.

At the idea that treason was to come from one of the disciples they all protested their fidelity, each one insisting upon the value of his services; and soon, the spirit of emulation

[1] Luke xxii. 22, and refs.

[2] John xiii. 4, etc.

growing warmer, they began to discuss the pre-eminence of this or that one in the Kingdom. This question of pre-eminence was constantly recurring to their minds. It shows us how great is power of self-seeking, and of ineradicable selfishness in the human heart, a power which Jesus expressly came to combat. Selfishness is the law of our perverted nature. It rules all things here on earth, engendering all errors, all vices, all crimes. It is essentially ambitious and tyrannical. Jesus would have it banished from his visible kingdom. The hierarchy and the power which he has founded are not to resemble those of the world.

"The kings of the Gentiles," he said to his apostles, "exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth."[1]

After having, in the Eucharistic supper, created the priesthood, the greatest and the holiest authority, Jesus next defined its essential and eternal law. As the priesthood is only derived from the power of Jesus, so it will have no other law than that which was always obeyed by Jesus; and this law is summed up in charity. Selfishness only regards and seeks its own interest; charity wishes only the good of others. When selfishness is in power she requires slaves; when charity is in power she does nothing but labour for their release. The one exacts service, the other serves. The one hunts after prey, the other devotes herself. The one seeks to preserve and swell out her life, the other gives it. The world and the powers that guide it are under the dominion of selfishness; the Kingdom of God and the hierarchy, by which

[1] Luke xxii. 25, etc.

the Master is still visibly present among men, is to be under that of charity. He had just shown this by washing their feet; with such evidence of humility he finished his life among them. The example here shown by him a few hours before his death was not to be forgotten. It was to be a part of the testament, of the sacred wishes of Jesus.

Then he resumed his garments, and, reseating himself at the table, said: "Know ye what I have done to you? Ye call me Lord and Master: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."[1]

He felt an emotion of joy as he looked upon his followers, and said to them with a thrill of tenderness: "Ye are they which have continued with me in my temptations."[2] This courageous fidelity will not be in vain. The Son of man will not always be in the winepress of tribulation; the days of triumph shall come. "And I," he added, "appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel."[3]

Once more, and for the last time, the presence of Judas troubled him. The traitor's crime stood out inevitable before him. "I speak not of you all," he cried, "I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.[4] Now I tell you before it come, that, when it is come to pass,

[1] John xiii. 12, etc.
[2] Luke xxii. 28.
[3] Luke xxii. 29, etc.
[4] Ps. xl. 10.

ye may believe that I am he."[1] The anguish of being betrayed by one of his own, the presence of Judas, the ardent desire to save him, the sight of the traitor resisting every appeal and only growing hardened in his fatal resolve, agitated the soul of Jesus, and he was troubled in spirit.[2] But the filial self-abandonment to his Father, by which he was condemned to undergo the supreme torture of treason, calmed all his grief; and in a tone full of firmness and solemnity he said again to his disciples: "Verily, verily, I say unto you, that one of you shall betray me."[3] The disciples, yet more troubled and disturbed, looked at one another, seeking to penetrate the mystery in which Judas was involved, and which the Master, in his goodness, would not disperse.

Jesus had in front of him on his right John, the beloved disciple, and Peter behind him, on his left. Peter could contain himself no longer. He rose a little above Jesus and beckoned to John to ask the name of the traitor. John, with his head laid back, was reclining upon the bosom of Jesus, and he said to him in a whisper, "Lord who is it?" Jesus confided to his friend the sorrowful secret, but he took care that no other one of them, except perhaps Peter, should hear it. "He it is," he replied to John, "to whom I shall give a sop, when I have dipped it." He dipped the sop and gave it to Judas Iscariot. Judas took and ate it. This was his crowning act of hypocrisy. The spirit of Satan was in possession of him; he was his instrument; he had drained dry the mercy of God. His measure was full. Jesus spoke to him this terrible sentence, "That thou doest, do quickly."[4] These words contain neither command nor advice, but on the contrary, rebuke; at the same time they showed him that Jesus

[1] John xiii. 18, etc.
[2] John xiii. 21.
[3] John xiii. 21, etc.
[4] John xiii. 27.

would do nothing to prevent the work of treachery from being accomplished. None of those at table, except John and perhaps Peter, understood the meaning of these last words of Jesus. Several of them thought that he had given Judas, who carried the bag, some order to buy what was necessary for the feast on the morrow, or to give something to the poor.

When Judas went out it was night. The Passion of Jesus was about to begin; Judas, in the carrying out of his plot, was about to set the whole drama in motion; its action would be quick, terrible, and cruel; before to-morrow's close the blood of the Just One whom he had bartered would be shed. All would be consummated. Jesus was ready. By his words to Judas, "Do that thou hast to do," he had already delivered himself into his hands.

In his suffering and his death lay his great achievement. To be the universal Victim, to redeem and deliver from evil lost mankind, to attract all unto himself by boundless charity, to die to perform the will of the Father, who has resolved through his Son to save the world, to seal with his blood the truth of his teaching and the eternity of his Kingdom, to conquer death after submitting to it, to enter into the life of God, and to open its gates to his elect; in these things, taken together, is contained the glory of the Son of man and the glory of God. Each one of them gives birth to the other; each one increases the other, and it is the thought of them that filled the soul of Jesus with light and joy. But a little while, and this very soul, feeling the approach of death, was to feel the throes of inexpressible agony; but for this moment the Spirit suffered him to feel his power and his glory, and he began his entrance into death with a hymn of triumph.

"Now," cried he, "is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him."[1]

[1] John xiii. 31, 32.

CHAPTER VII.

THE LAST WORDS.

APPROACHING death sometimes works a transfiguration among men. The saints feel their souls illumined with divine light. Their hearts, disengaged from this transient world, are filled with infinite charity, and the words which rise to their lips have the calm and grandeur of eternity. Jesus did not need the approach of death to uplift his human faculties to God: they were ever vibrating to the touch of the Spirit, as the glory of God or the good of man requires. Yet, like those about to die, he reserved to the last moment his grandest words.

Now that Judas was gone out, Jesus found himself alone in the supper-room with the Eleven. He could open his heart to them without constraint. They were all faithful to him; he had chosen them, given them birth into the life of God, and into his own life, and fed them with his teaching and his love; he had informed them with his soul and his Spirit He knew that he was about to leave them; that the separation was imminent; that he had no more days, but only hours, to live with them. His tenderness broke forth in these words: "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."[1]

[1] John xiii. 33.

Jesus felt how profound a void his departure was about to make in the souls of his disciples. While he was with them they had nothing to dread; he was their guardian, he was their strength, their light, their life; but when he would be no longer by their side, what would become of them? It was necessary, however, that the separation should take place. The Son of man returns to God, to his Father, to the infinite glory which awaits him in his Kingdom. But it is to be by that way which the will of the Father has marked out; by the way of violent death and fearful suffering. All manner of anguish is soon to overwhelm him. This is a way as yet untrodden;[1] he is about to open it. When he shall have run his race heroically, he will enter into glory; and only in his train shall men, and they the men of his choice, have power to come. Thus even the apostles themselves who had had the privilege of following the Master since they first were called, amid strife and enmity, and all the dangers of his mission, were not to follow him immediately in death. Jesus now entrusted them with his last wishes.[2]

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

This love which Jesus commands his disciples to practise, and which he speaks of as new, should not be confounded with the feelings of humanity which are at the bottom of every sound heart, and which were known to the heathen nations, nor with the precept inscribed in the Decalogue;[3] it has another origin, another sphere, another end, and another law. It has for its principle the living Spirit of God breathing in our heart, and bringing us to see in every

[1] Hebrews ix. 8.

[2] John xiii. 34, 35.

[3] Deut. vi. 5.

human being, without distinction of race and religion, of virtue or education, of condition or sex, a free and intelligent being, capable of becoming a son of God by adoption. Its end is to bring him to God, who is the supreme and infinite good: its law is self-sacrifice, and devotion disinterested and absolute even unto suffering and death.

What Jesus has done for us, he requires us to do for all men. This love is the newest of things. Never before, either among the Jews or among the heathen, had men the slightest perception of it. It is the inimitable mark of the Saviour of men, which will be also the mark of his disciples. Outside the Kingdom of Jesus men hate each other, in spite of their boasted humanity. Even among the Jews, in spite of their Law, we see charity confined within the limits of their race and their religion. Any man who is not of their race and religion is not their neighbour. The Christian alone, if he follows his Master, practises a charity which is limitless and universal; and this he owes even to those who are not of his faith, for Jesus, the Master, loved us before we were worthy of being loved, while we were yet in the darkness and shadow of death.[1]

Such a commandment implies all things. The man who, to communicate to his brethren the God in whom he lives, is prepared to meet sacrifice, suffering, oblivion, even death, is ready to fulfil all virtues, and has already within him the living source of every virtue. "Little children, do as I,"[2] Jesus said, at that very moment when he was about to give his life. A precept thus, as it were, embodied in the example of the Master, who proclaims it, has an irresistible clearness and force. No amount of philosophy will explain it better, and no vehemence of exhortation could make it more attractive.

[1] Eph. ii. 4, 5.

[2] John xiii. 33.

Peter, however, was still troubled by this thought which weighed upon his mind, that Jesus could not believe in the fidelity nor in the courage of his disciples, since he had said to them, as he had said to the Jews, that they could not follow him. He went back to the subject of his departure. "Lord, whither goest thou?" he asked, betraying, in his sadness, how ardent was his longing to accompany him. Jesus replied: "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." But, hopeful as they were, these words were not enough for Peter. Like all who love, he could hardly contain his impatience. Not doubting his heart, so neither did he doubt his strength. He said, "Why cannot I follow thee now?" Then Jesus, foreseeing the terrible storm which was soon to assail him and his followers, and knowing the frailty of man until he be transformed by the Spirit, cried: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."[1]

These prophetic words conveyed, with exquisite delicacy, the hint to the imprudent Peter that he was not strong enough to sustain the struggle upon which he was about to enter. The enemy is a terrible one, and the frailty of man is great; for man has no strength save in him whose all-powerful prayer makes him worthy to obtain the very virtue of God. It is in his purposes that the Eleven should be subjected to temptation. So Jesus hinted to them. They are to find out by experience their misery and helplessness. But by this same experience they will be strong, and, aided by the prayer of Jesus, they will become invincible. Peter, however, was still certain of himself; instead of attempting to understand the truth which his Master thus indistinctly revealed to him, he cried out in his presumption: "Lord, I

[1] Luke xxii. 31, 32.

am ready to go with thee, both into prison, and to death. I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice."[1]

Peter must have been amazed. The last illusion to which souls like his will cling, is the mistaking their own strength. When we love we think ourselves capable of anything. Suffering or death seems nothing to us. Of all kinds of rashness, the most incurable and the most unreflecting, and at the same time the most excusable, because it is the most sincere, is not the rashness of the mind or the will, but the rashness of the heart.

The disciples heard their warning. They could not follow the Master now; the separation was a cruel one for them. They would be given over to a thousand conflicts, a thousand trials, so strong that they would be forced to waver, though but for a moment. The days of tranquillity were at an end; they would depart with Jesus. While the Lord was with them, providing for them all, then, even though they had nothing, they wanted nothing. "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors:[2] for the things concerning me have an end."[3]

By this we are not to understand that Jesus sends his apostles into the struggle with a full purse and a well-provided scrip, and armed with the sword. We should mistake his purpose if in this bold figure we saw an appeal to material

[1] Luke xxii. 33, 34; John xiii. 38.
[2] Isaiah liii. 12.
[3] Luke xxii. 35, etc.

force. Jesus was expressing, by means of vivid metaphors, according to his custom, how strong is the hostility which awaits his disciples, and how they are always to be girded with the sword of the Spirit. He who goes to deliver himself up to death, has no thought of killing; and his disciples are one day to walk in his footsteps, like the lamb which is dumb as men lead it to the slaughter. The Eleven, however, seem to have mistaken their Master's meaning. At the word "sword" they said, "Lord, behold, here are two swords."[1] Jesus did not answer them; he changed the subject, only saying, with sorrowful irony: For the use ye shall have for such weapons, "it is enough."

Then his words became more reassuring; he calmed and consoled them: "Let not your heart be troubled. Ye believe in God; believe also in me."[2] Faith implies goodness and power; we do not believe in aught but what is good and strong. To believe in God and in Jesus, means to believe in their omnipotent goodness. In spite of struggle and hindrance, in spite of all our sufferings and all our frailties, God and his Christ bring events to their final conclusion. They it is who triumph, and believers may reassure themselves, and remain in undiminished confidence and serenity.

Then, wishing to sustain the faith of his followers, Jesus told them undisguisedly whither he was going, and the reason of his departure, and spoke to them of his return, and the reunion which would follow. The separation will only be for a time; all will rejoin him. What he promised to Peter he promised to the Eleven, and to as many as believe in him.

"In my Father's house are many mansions;" they are reserved for all the faithful: "if it were not so, I would have

[1] Luke xxii. 38.

[2] John xiv. 1, etc.

ECCE HOMO

From the Painting by Guido Reni.

told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Jesus spoke of the realities of the eternal and invisible world with clearness, simplicity, and authority: he had it directly before his eyes; he was its master. He expressed them in images simple and profound, in order that the simplest soul may be able to hear them. He was about to enter once more, through death, into the house of his Father. God is the great Habitation, the true Temple, and those who love and know him dwell truly in him. Jesus alone possessed the full knowledge and the infinite love of his Father; so also he alone had the right to speak of the house of his Father, for it was his. As the Son of God he had never left it, but by becoming the Son of man he had come down to the land of suffering and death, there to suffer and to die. The phase of sorrow once passed through, he was about to lose himself wholly in the glory, the unchangeableness and the life of God. His transfigured body was to be the active centre of the renovation of the universe, and the whole material universe was to be transfigured by God and by him, and to become the abode of the Father.

It is the office of Jesus to open its gates to his elect, and to prepare a place there for them. The only entrance is by him. No created being has the power to enter of himself into the Divine Being, to know him as he is, to love him, and to live in him. Man, even were he sinless, could lay claim to no such power: to enjoy that destiny is the free gift of infinite goodness. Jesus alone bequeaths it to us with the Spirit of God; and by the same Spirit he returns to us, to release us from the dominion of animalism, humanity, and death; he takes us with him, and bears us away to God, that where he is we may be also. This return of Jesus comes to pass incessantly,

in every place, invisibly in all souls which are open to faith; and the reunion of believers in their Master comes to pass, in its turn, incessantly, and in every place, at that hour when death bursts asunder the chains which bind us to this world of shadows.

After having explained these mysteries to them, the Master could say to his disciples, "And whither I go ye know, and the way ye know."[1] One of them, Thomas, exclaimed at these words; he had understood nothing of what the Master had been saying, and said plainly: "Lord, we know not whither thou goest: and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." There is no more room for doubt or uncertainty. The goal is the Father, who is the eternal, unchangeable, and inexhaustible fountain of Being, of truth, of love, and of life; that is the goal of the Son of man, not that he may annihilate himself, but that he may be glorified there, and open the gates to all his elect. No one can go to the Father without him; he alone gives us knowledge of him, because he is the Truth; he alone gives us life in him, because he has within him the Spirit of the Father, and because he gives others to partake of the Spirit.

In these words Jesus was no longer expressing sentiments or facts of the human order, they were such words as ravish the soul into God, and tear away the veil which hides him from our eyes. Between the Father and him the union is ineffable. It is a perfect interdependence of one upon the other. Jesus asserted it in terms of peculiar energy: "If ye had known me," he said to the Eleven, "ye should have known my Father also: and from henceforth ye know him, and have seen him."[2] Although they had recognised in their Master

[1] John xiv. 4, etc.
[2] John xiv. 7.

the Christ, the Son of the living God, the apostles had not felt, nor had their vision penetrated further into the closeness of the union which bound him to his Father. By explaining this to them on that day he initiated them into the inmost of his very Being; he opened to them the living fountain of the consolations of God, and instilled among them faith in his divinity.

Philip, who had nothing of the defiant and positive spirit of Thomas, hearing Jesus say that they knew the Father and had seen him, asked him, simply enough: "Lord, show us the Father, and it sufficeth us." Such ingenuousness led Jesus to repeat to them all the mystery of his perfect and essential union with the Father. "Have I been so long time with you," he replied, "and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."[1]

A belief in his total and absolute union with the Father is what the Master requires of his disciples. This is the necessary foundation; without it they would not know him. They would not know that he is equal with God, that the Father has given him all things, and that, in receiving all things from the Father, he lives with him in the same truth, in the same love, in the same power; infinite, eternal, and indivisible. They would not comprehend that he is his perfect manifestation, and that, when they look on him, it is the Father, veiled in mystery, on whom they look. It is not given to man here on earth to see God as he is, and to enter by intuitive vision into the life of the uncreated Being, the principle of the universe, expressing himself in a thought equal to himself, and loving himself with an infinite love

[1] John xiv. 9.

equal to his thought. We cannot know him except by his external manifestations, by the works of his power, his wisdom, and his goodness. The universe reveals a creative power, the laws of which unroll themselves before us, yet above us, impassive, terrible, and impersonal. Our conscience again tells us of a God, just but wrathful; for it warns us of our incurable misery, and feels itself given up by God to its own frailty, its own impotence, its own darkness, its own nothingness. But in Jesus Christ, the God who saves, forgives, and relieves, who calls upon us to live in him, the God who loves, the Father, tells us his name in a language which we can understand, and which faith knows how to welcome.

Thus he who sees the living Jesus, sees the Father; he who hears his words, hears the words of the Father; he who contemplates his works, contemplates the works of the Father. Nothing that Jesus speaks is born of human inspiration; in the least word of his lips he expresses the eternal thoughts of the Father and his eternal words. Nothing that he does proceeds exclusively from human resolution; his every action is the accomplishment of the eternal will of the Father; being performed through him by the Father dwelling and abiding in him.

The humanity of Jesus realises the absolute ideal of all perfection. It is, in all its faculties, and in its very essence, the pure expression of divinity. It shines with the brightness of infinite wisdom, power, and love. The eternal and invisible One becomes visible in it; and the believer, more wise than Philip, can say as he contemplates it, "I see the Father, and it sufficeth me."

The faith which Jesus requires of his followers is not to be merely a barren sentiment, it is to be in them the main-

spring of divine works, attesting the divinity of him who is its object: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Between Jesus and his disciples faith creates a divine communion. The believer lives no more, it is Jesus himself who lives in him, who speaks through him, who works by him. Hence is derived his power. And Jesus, reascended to the Father in the glory and virtue of his triumphant humanity, was to work through his disciples ever greater and greater works; it was to be through them that he would continue the miracles necessary for the demonstration of truth, conquer the gentile world, and break the stubborn sceptre of evil upon earth.

He required of them, as his instruments, only two things, prayer and faithfulness. Man, by himself, is of no avail in the realization of the design of Providence; his strength is nothing worth. He is possessed of no effective energy but by the help of God; and this is to be gained by prayer alone. "Pray ye therefore," said Jesus unto them; "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Whatsoever ye shall ask in my name, I will do it." Jesus was here speaking as the absolute Master, as God. His humanity is ever the expression of his hidden Godhead. Whereinsoever that humanity is engaged, when the Son of man prays, suffers, and loses himself in the will of the Father, his acts have an infinite value, by their substantial union with God; his prayer can do all things, his suffering atone for all things, his sacrifice purify all things. "Whatsoever ye shall ask, I will do it."

But prayer will only be availing on condition of being inspired by the love of the believer for his Master; and he will not love him if he have not faith. "If ye love me, keep

my commandments," both those which ye have heard of me while I have been with you, and those which I give you now to-night. "And I will pray the Father, and he shall give you another Paraclete,[1] that he may abide with you for ever."[2]

Jesus then prayed that that same Spirit who is in him and in the Father, the eternal link between the one and the other, the holy ointment of his humanity, the invisible agent of the great work of salvation, might be given after his departure to his disciples, that he might dwell in them for ever. He would be their living comforter, their consolation, and their light.

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

He who has not experienced such words in his conscience will not understand them; his part is with the world; the Spirit of Jesus is alien to him, and he is refractory to it. But those who welcome its "groanings that cannot be uttered,"[3] those who draw life from its light, its impulses, its joys and raptures, understand him and adore; it is to them, as well as to the Eleven, that Jesus speaks.

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in

[1] Παράκλητος. It is hard to determine what is the Aramaic original of this expression. But there is no doubt that the term chosen by the only Evangelist in which it occurs is the equivalent of that which was used by Jesus. In its literal meaning, Παράκλητος signifies "called," or "invoked," and exactly corresponds to the Latin *advocatus* and the French *avocat*. From this fundamental one flow naturally its other meanings of Comforter, Counsellor, and Inspirer.

[2] John xiv. 16, etc.

[3] Romans viii. 26.

you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

It is the faithful conscience and the heart of the believer who keeps the words of Jesus to which the Kingdom of God comes, and in which the manifestation of Christ is accomplished.

"Lord," said one disciple, no doubt thinking only of the external splendour of the Messianic reign, "how is it that thou wilt manifest thyself unto us, and not unto the world?"[1] Jesus told him the reason, namely, that the world does not love him, and whoever loves not Jesus cannot know him. "If a man love me," he said with emphasis, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

It was not the first time that Jesus had revealed to his disciples this Spirit who was to abide in them, and his inward action upon their life. Already, when initiating them into the apostolate, and when foretelling to them future trial, persecution, and suffering, he had strengthened them by the promise, that the Holy Spirit would be with them and speak by their mouth. And now again, on the eve of quitting them, he spoke to them of this Spirit, and showed him to them as a personal being, distinct from the Father and distinct from him, and as the eternal love with which the Father and the Son are joined in love towards one another, and by which they love those who welcome the word of the Son of God and keep his commandments. Through him is realised the ineffable union of the Father and the Son and the elect, which is the final goal of the life of Jesus, of his every act and word.

"The word which ye hear is not mine," he said to the Eleven, "but the Father's which sent me. These things have I spoken unto you, being yet present with you. But

[1] John xiv. 22, etc.

the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Such gifts can be neither promised nor conferred by man; his love creates nothing in the mind of others; and even to those who accept it, it is not a personal principle of life, a light, a charm, a virtue; it remains something external to them, something sterile. But the love of God, the Spirit of Jesus, creates, transforms, renews, and makes godlike whatever soul he fills. In promising him to his disciples, he could say to them, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you." The world's peace is deceitful, he seems to say; it is frail and superficial, vain and empty; but my peace has its fountain-head in my Father's love, and in my own; it is unchangeable, profound, and absolute.

All that man can know of God, of his life, his being, his will, and his purposes, of him whom Jesus called his Father, the heavenly Father who is in secret; all that he can know of the nature of the Son of God, of his eternal relation with the Principle from whence he emanates, and in which he has eternally his being: all that he can know of the Spirit, of that ineffable and infinite love with which the Father and the Son love one another; the most profound idea of religion, of the work of Jesus, of the Kingdom of God, appearing as the union of all the elect with God the Father, and with the glorified Son of man, in the same Spirit of truth and love: all this is summed up in the confidences which we have just heard. From thence has sprung the Christian theodicy, which, through the enlightening testimony of Jesus, has surpassed the highest conception of Greek philosophy, while unable to exhaust the countless treasures of the Master's teaching.

This doctrine is not proved by arguments, by definitions and divisions; it is no mere series of abstractions, but a simple and living word; expressing in the universal language what Jesus felt, and saw, and loved; every mind can receive it, if it will but listen It strikes with blindness the presumptuous reason which aspires to be its critic; but it dazzles with a supernatural brightness the simple soul which experiences its truth and tastes its savour. It has been entrusted to men whose only genius was the genius of belief and love. Their ignorance is the guarantee for the authenticity of the teachings which they have bequeathed to us, and which bear the impress of human infirmity as little as they do that of human wisdom.

When a man comes to his deathbed he thinks of his sins, and, at the thought of the God who is to judge him, trembles and begs for pardon. The fate which awaits him remains in mystery. What can he do to be sure of the morrow? Who can secure him against the inexorable power of time, against all the unknown and unconquerable obstacles which his memory, his disciples, and his work will have to face? However great may be his confidence in himself and in the future, he is obliged to leave everything in the hands of him whose power and wisdom can bring all things to pass, and whose eternal purposes are beyond his ken.

Such is not the case with Jesus; with him there is no repentance, no terror before God. He has always been beloved of the Father. His death is only a return to him from whom he came. He goes to receive as Son of man, in the house of his Father, the glory which he enjoys eternally as Son of God. All that he has left behind him will live and flourish. He remains present, though unseen, in his disciples, and will accomplish through them, and in them, the holy work of the Kingdom. Neither time nor the world with its Satanic energy and hatred will prevail against his

own; he has conquered time and the world, and, through reliance upon him, his apostles from age to age will carry on the victory.

"Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you." I go away unto the Father, but I come again invisibly by the Spirit. "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

The time was passing rapidly. The hour of suffering and death was drawing nigh. "Hereafter I will not talk much with you," said Jesus sadly, "for the Prince of this world cometh." Judas, the traitor, and those who were preparing to seize him, were to Jesus only the instruments of him whom he calls the Prince of this world. He comes, "but he hath nothing in me." Thus, although freed from all evil, he was about to be treated as a malefactor. He saw in his fate his Father's ordinance. "It is necessary," he added, "that the world may know that I love the Father; and as the Father gave me commandment, even so I do." Then he said, resolutely, "Arise, let us go hence."[1]

[1] John xiv. 30, 31.

CHAPTER VIII.

FROM THE SUPPER-ROOM TO GETHSEMANE.

THEY rose from table; and, as the custom was, standing, recited the end of the "Hallel," that is, the Psalms[1] recalling the exodus from Egypt, the passage of the Red Sea, the proclamation of the Law, and the resurrection and sufferings of the Messiah. Jesus saw in them a picture of his own destiny, his struggles, his death, and triumph.[2] The hymn finished, the Master, surrounded by the Eleven, left the supper-room, and set out towards the Mount of Olives. The house in which the Passover had been celebrated was situated on Mount Sion. He must, therefore, have gone out of the city by one of the southern gates, and taken his way towards Gethsemane across the slopes of Ophel, through gardens and vineyards.

It was now the depth of night, one of those calm, bright, star-spangled nights of the East. As they went Jesus gave one more proof of his inexhaustible lovingkindness. He wished his disciples not only to believe in him, but to be in him, and dwell in him. All his thoughts were centred upon such an union. Was it not to draw the whole world to himself and to his Father that he had come, that he had lived, that he was about to die? As he journeyed on and saw the vines which filled the gardens already shooting forth their first branches, he said:

[1] Ps. cxiii., cxv., cxvi., cxvii.

[2] *Pesah*, fol. 1, 8, 1.

"I am the true vine, and my Father is the husbandman.[1] Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

Of all the parables which Jesus loved to employ in explaining the mysteries of the eternal life, that of the vine and the branches is perhaps the most beautiful; none expresses with more felicity and force the profound, intimate, and necessary relation between Jesus and his disciples. His lovingkindness took delight in interpreting it.

He wished the Eleven to know that he was to them the Principle of Life. They live in him and through him alone. The sap flows from him into those who are incorporated in him, as the branch is in the stem. Every branch that does not hold to that blessed stem is dead. This was shown by the example of the faithless disciple; as he had not lived in union with the Master, he had been cut off. But the green and living branches must be pruned; for this is the Law of sacrifice. No member of Christ, that mysterious stem, can escape it; the more vigorous he is, the more must he be tried. The Father, who is the husbandman, will demand of him much

[1] John xv. 1, etc.

fruit, and he can bear more fruit only on condition of greater sacrifice.

To multiply the disciples of Jesus, to win from them heroic virtues, to spread over the whole earth the vine which he has planted, to prune its branches, to ripen the fruit which is to be crushed in the winepress and is to furnish the new wine of the Kingdom—this is the work of the Father among mankind, which he is resolved to save.

At this moment the soul of Jesus overflowed with infinite love. "As the Father hath loved me," he said, "so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."[1]

Whosoever is filled with the divine love, experiences peace, happiness, and satisfaction. It sheds a calm in him upon the aspirations with which every soul is harassed, for they are conquered by that charity "which passeth all understanding, and keeps our hearts and minds."[2] We may picture to ourselves, as we read these still-glowing pages, how great was the emotion of the disciples of Jesus, when on that starlit journey into the valley of Cedron, he expressed his boundless affection towards them. "This is my commandment," he said, "That ye love one another, as I have loved you."[3]

The thought of his approaching death crossed his mind; this time he saw in it only the trial of his love for his own, and he spoke yet more tenderly: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." Here

[1] John xv. 11.
[2] Philipp. iv. 7.
[3] John xv. 12.

he dwelt upon the word "friends." "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Confidence is proportioned to love: if the one is perfect the other is so also. Here we have perfect love; for even as the Father loved his Son and revealed all things unto him, so the Son loved the men whom he had chosen, and made known unto them all that he had heard from the Father. The work of creation is the least of the works of God; and the constitution of the universe has been set as a problem for solution by the sagacity of human genius;[1] but the work of the Redemption of the world by the Incarnation of the Son of God, by his sufferings and his death, by the pouring out of his Spirit upon all flesh; this, the most necessary and the most holy of all works, since it consummates all, this work which shows us infinite wisdom, goodness, and power at their greatest; is made known to us by faith alone, and the revelation which Jesus made of it to his friends.

Let them not be puffed up; they are what they are by grace alone.[2] Jesus said to them: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

Jesus calls his own, and they come to him; his choice is the principle of their new life. Their destiny is a mighty one: to cover the world; to produce upon the face of the earth the fruits of divine virtue; but their strength is divine likewise. The Father watches over them; they will ask of him, in the name of Jesus, all their desire, and the Father will give it them.

[1] Eccles. iii. 11.

[2] I. Cor. xv. 10.

Jesus said to them again, as though he could not repeat it often enough: "These things I command you, that ye love one another." This is the sum of all; in their dispersal throughout a world where hatred awaits them, they will find in it strength, and joy, and peace. With this hatred, this hellish spirit of lost mankind, Jesus would fain acquaint his disciples, for it is not to be avoided; he went on to picture it to them, and to strengthen them against its assaults; and thus, however terrible, they will overcome it.

"These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The world, in the language of Jesus, is mankind in subjection to the power of evil. All that is therein is vanity, lust, and pride; selfishness is at once its principle, its law, its aim; it prefers itself to all things, even to God; it wishes to reign, tyrannize, and enjoy. To insure success it will stop at nothing; it is ready for all stratagems, all tyranny, all violence, all crime. And it is because Jesus is the only human being in absolute opposition to the world in this sense, that all this mass of hatred was heaped up against him, hatred which was at bottom the hatred of God and goodness. It was likewise to descend to his disciples. "Remember," said he, "the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me."

Such hatred on the part of the world Jesus had encountered in its most horrible form, among the Jewish people, in the hypocrisy of a false zeal, a false piety, and a perverted religion.

The thought of those who were guilty of it moved him deeply. "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father."

These words, in their piercing sadness, lay bare all the unbelief of the Jews to its lowest depths. These official representatives of religious truth, and of the holy Law and ritual, it is Jesus who says it, were ignorant of God and did not love him. If they had loved the Father, they would have welcomed Jesus, whom he sent; and if they had loved God, they would have loved him who came to them with his words, and performed in their midst his holy works. Their hypocritical religion was but the cloak of minds void of faith and souls in bondage to the power of evil. In rejecting Jesus, they had realised the words of the prophet: "They hated me without a cause,"[1] but the Father welcomes his Son, although rejected and reviled. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."[2] He will give him not only the eternity of his glory, he will exalt him even in this world. The last word on earth shall not be on the side of error and hatred, but on the side of truth and love.

"And ye also shall bear witness, because ye have been with me from the beginning."[3] The Spirit of truth seized upon a few disciples who had been witnesses of the whole life of their Master, to found the Church; and hardly was the Church created before she began to publish to the four winds of heaven the holiness, justice, goodness, and divinity of Jesus.

[1] Ps. xxxv. 19
[2] John xv. 26.
[3] John xv. 27.

SUPPOSED SITE OF THE GARDEN OF GETHSEMANE.

Her voice, which thunders ever louder as the ages roll on, has overpowered all insults, whether of the blasphemy of the Jews or the unbelief of these later ages. Nothing has been strong enough to stifle or restrain it. On those ears which are full of the moans, the murmurs, and the cries of mankind, it falls as the strongest, the most harmonious, the most holy, the most unfaltering of voices: it has within it the strength of the martyr, the holiness of virtue, the grandeur of genius, and the indestructibility of faith. No other man in all the earth has ever found himself compassed about with such testimony and such acclamation.

When Jesus had given his disciples a divine hope for their encouragement, and had then shown them how his persecutors, in their wickedness, stood ready to turn upon them all that tide of hatred of which he was to be the first to taste, he added: "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.[1]

Whatsoever Jesus in his last confidences committed to his disciples, is of the deepest import. He had often spoken to them of the Father and of the Spirit, taught them their duties, and showed them his affection and his tenderness; but never as he had done to-day. In forming them for this apostolate, he had told them already of persecution and hatred: he now proceeded to reveal to them a new and most painful detail. It was not the Gentiles by whom they were

[1] John xvi. 1, etc.

to be persecuted, it was the people of God. Those authorities, whom they regarded with the veneration due to holiness, those very anointed ones of God, who spoke from their elevated place in the seat of Moses, after first rejecting Jesus, were to persecute them without mercy. It was in the name of God himself that they were to be hated, excommunicated, and put to death.

There is a certain consolation in falling by the hands of those who deny and hate God ; but to suffer and be persecuted by a religious authority which is false to its mission, to be slaughtered by it as blasphemers of the God whom we are praising, as destroyers of the worship which we are purifying that is the most cruel of all martyrdoms. Such martyrdom Jesus endured, and such his faithful disciples must undergo. The Eleven were fully warned, and the remembrance of their Master's words gave them courage when he was no more.

The disciples could not shake off the thought of separation which returned incessantly to their minds, in all its sadness, but Jesus comforted them again ; he had wished to bathe them in the rapture with which he himself was thrilling as he went unto his Father ; but they were thinking only of the feeling of loneliness which his departure was about to cast upon them. Jesus said to them : "Now I go my way to him that sent me ; and none of you asketh me, Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth ; It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you."[1]

While Jesus yet lived, in voluntary submission to the laws of our suffering, passive, mortal humanity, he was none the less filled with the Spirit, and the Spirit shone upon all those

[1] John xvi. 5, etc.

who approached him. At the same time the very laws which bounded in his human nature seemed to form some restraint upon its influence. Before this could become all-encompassing, sovereign, and universal, the humanity which was its focus must enter into a state of universal and triumphant sovereignty. Then, from the bosom of the Father, where it would reign in glory, it would pour out the Spirit in all its fulness; and the work of sanctification, consolation, and strengthening would be inaugurated; such was his comforting promise to them.

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the Prince of this world is judged."[1]

In these three words, pregnant as they are with unfathomable mystery, we see the full operation of the Holy Spirit and the victory which he was to win over the world through the disciples of Jesus.

The world, both Gentile and Jewish, does not recognise its sinful state; but in refusing to rally to Jesus it will see this state immeasurably aggravated, and the world will be thus convinced of sin. To be delivered from evil, it must believe on the only Saviour; and this faith, which by the influence of the Spirit is to become the faith of a holy people innumerable, will prove to all that Christ is the fountain-head of holiness and of every virtue. Again, the world knows nothing of righteousness, the righteousness which makes man perfect and pleasing in the sight of God. It exists originally and in the full sense of the word only in one Being alone, him whom the Jews condemned as a malefactor. But the Spirit of God, which drew Jesus away from death and from this world of sin, to draw him up into heaven, to the right

[1] John xvi. 8, etc.

hand of the Father, which leaped from him like a flame to set the world on fire; this Spirit would prove, to all those who should be willing to see, where righteousness abides. The world knows not upon whom the judgment falls, it thinks itself master, and does not suspect that the principle on which it leans, the chief to whom it clings, in its disordered and perverse activity, are condemned by God.

It is not Jesus, it is evil that is overcome; he has struck it down by his death. The Spirit, by drawing more and more souls away from the tyranny of sin, will, as the ages roll on, bear witness to this defeat, and convict the world of judgment. Every holy man is, like his Master, a living witness to testify that Satan is conquered.

After having confided to his disciples so many truths which they could only half understand, Jesus paused: "I have yet many things to say unto you, but ye cannot bear them now."[1] Even in his reticence he proved his love to them. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."

It is he, in fact, who must initiate the apostles fully into what St. Paul termed "the mystery of Jesus,"[2] into what Jesus terms "all truth." He will make them understand the universal redemption by the death of the Messiah, the abolition of the religion of Moses, the rejection of Israel, the call of the Gentiles, and the sublime evolution of the Kingdom of God.

[1] John xvi. 12.

[2] Eph. iii. 4, etc.

The last moments were flying fast. "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."[1]

Enigmatical words these, alluding obscurely to the short period of death and burial, during which Jesus was to disappear from the eyes of his saddened and dispersed disciples, leaving hardly a ray of hope and faith, and then to the glorious period of his life after the resurrection, during which Jesus would appear to his followers to console them and instruct them once again, before finally returning to his Father to send down to them the Spirit. The Eleven did not understand; they asked one another in silence what the Master meant. He explained himself to them.

"Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

While Jesus was with his own, it was to him that they betook themselves; he was their counsellor, their comfort, their visible happiness. When he was gone his Spirit was to take his place. He was to live by that Spirit in their souls, and they should have no more need to question him. Formerly, he had spoken to them of divine things in parables; in such figurative language as veiled the truth even while it

[1] John xvi. 16, etc.

revealed it; but the Spirit whom he would send was to tear away the veil, and, in a language which no ear may hear, and which no lip can utter, he would impart to them the mysteries of God. He should be a Master within them, who should inspire them with all that might be needful, and enlighten them with all brightness; when once they had received his Spirit, the apostles and the faithful would, like Jesus, obtain all things from the Father. That is the true and the only efficacious prayer. It is not we who pray, it is the Spirit of Jesus that prays in us. What the Gentile and the Jew called prayer was merely a human supplication; it had not its source in eternal love; it could not find access to the love of the Father, and this was the secret of its barrenness. But the prayer of Jesus is always efficacious, for the Father, who hears him, loves us.

"At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." These few words sum up the whole being and the whole history of the eternal Son of God. He was not, as we are, born out of nothingness; he proceeded from the Father, begotten from eternity; he came into this world, incarnating his divine form in our suffering and mortal human nature; now, by death, he leaves this world, and in dying puts off from him infirmity and mortality, to go to the Father, who will clothe him again, even in his human form, with his glory and his power.

At this the Eleven were dazzled and delighted. The Master had divined their secret thoughts and doubts; his words appeared to them in all their clearness. They exclaimed: "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that

thou camest forth from God."[1] The divinity of Jesus shone in them and upon them; here was faith such as the Master desired. When he heard so unmistakable an expression of it from his followers, he must have been overjoyed. "Do ye now believe?" he said; but the prospect of the future and of a threatening future made him add with sadness: "Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."[2] With these words of triumph and perfect confidence the discourse was ended.

[1] John xvi. 29, etc.
[2] John xvi. 32, 33.

CHAPTER IX.

THE PRAYER OF JESUS. HIS AGONY. HIS ARREST.

As Jesus was on his way with the Eleven towards Gethsemane, they came into the valley of the Cedron, the same which the Scripture calls "The Valley of Shaveh" or "The King's Dale."[1] There Abraham had met Melchizedek, king of Salem, who made an offering of bread and wine to God and blessed the father of the faithful.[2] There David, flying from the anger of Absalom, had passed, bare-footed and with covered head, in the company of his faithful servants, on his flight into the desert.[3] A brook, now dried up, flowed in the bottom of the valley, and went to swell the stream Bir-Eyoub, on the other side of Siloam, which becomes in the rainy season an angry torrent, rushing headlong toward the Dead Sea, across a burning and calcined soil, in which it sinks and is lost.

Nothing could be sadder or more solitary than this narrow Wady, with its funeral monuments: the tombs of Absalom Jehoshaphat, and Zachariah, and the sepulchres covering all its eastern slope. It was, we may suppose, in front of these burial-places that Jesus stopped. Before offering himself, he who was the eternal victim and the eternal priest, addressed to his Father the prayer which contains the whole virtue and spirit of his sacrifice.

[1] Gen. xiv. 5, 17.
[2] Gen. xiv. 18.
[3] II. Sam. xv. 11.

He prayed aloud, for the Eleven must be initiated into this sacrifice, his greatest work; and after having, as was always his custom, lifted up his eyes to heaven, he said:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:[1] as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

"And now come I to thee; and these things I speak in

[1] John xvii. 1, etc.

the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word:

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

This prayer of Jesus is vaster than the earth and the worlds, above all the ages, mightier than the visible heaven to which he raised his eyes; it is as infinite and eternal as the God to whom it is addressed, as the love by which it is inspired, as the supplications which are formulated in it, as the divine forces which it set in motion.

Jesus, who was the Lord and Master "of all flesh," to the end that he might communicate eternal Life to all those whom the Father had given to him, prayed that the will of God might be accomplished in him and in mankind. It was the design of God to associate with his own life the intelligences which he had created in his own image, to be glorified by them by the revealing himself to them in truth, and to reign in them by the Spirit of infinite love. Jesus had already begun the work; he had rallied his elect to the faith. They had accepted his teaching, they knew the name of the Father, they knew that he was himself the Son of God, proceeding from the Father and sent by him. He prayed now to be glorified, and to receive the glory which he had with God, before the world was.

To be recognised as the Son of God, and equal to the Father, was the greatest glory, the only glory, that Jesus sought among men. And it would be given him. No other besides him was to be called the Son of God. When Jesus prayed to his Father he was always heard. He was about to pass through death to resurrection, to leave this earth by a glorious ascension, and, although himself invisible, and triumphing in a transfigured, immortal, sovereign humanity, to carry on, through the Spirit whom he had promised to send, the realisation of the Kingdom of God.

As he prayed for himself, so also he prayed for his disciples. He would henceforth be with them no more to guard them; he asked the Father to guard them in his name. Although they must remain in the midst of this world which hates them, for his sake, they had nothing to fear: the strength of the Father should be theirs. This is an evil world; they were not of it; since they had believed in his words they were in the Father and in him. Jesus prayed that they might be kept from evil, and that they might be sanctified. As he had been before them, they were sent into the world as victims; he wished that they should be absorbed

in fulfilling the Father's will, that they should love each other as the Father and the Son love each other, that they should be one as the Father and the Son are one. In this world, where egoism parts all asunder and arms individuals against one another, he prayed that they might have for one another the bond of charity, and that the great sign of his divine mission might be shown in them. And his prayer extended to all his future disciples. He looked beyond the barriers of time and space, and saw them scattered over the earth; and he prayed the Father that, in spite of time and whatsoever else divides, they might be one, even as the Father and the Son are one. This immense and holy unity on which is founded the eternal family of believers, should be the proof that the Father loved them as he loved his Son Jesus.

He prayed lastly, that all those whom the Father had given him might be with him where he is, in one heaven and one immortality; he wished it, he said with emphasis, as a Son sure of expressing the will of the Father, and fully empowered to represent him. He wished that all should see his glory, and that, seeing it, they should dwell in eternal Life; for the glory of the Son of God is to know his Father, and to be known and loved of him.

Thus should he realise the work of eternal wisdom and eternal goodness. The prayer of Jesus is the indwelling and motive force of his Kingdom; it penetrates within us, it brings us into that unity which must be the constituent of the family of spirits associated together in the life of God. While the world is swept along in the troubled earthly vortex, the chosen souls shake themselves free, at Christ's summons, from the grasp of evil, and all unite in him who is their deliverer.

When his prayer was ended, Jesus crossed the Cedron.[1]

[1] John xviii. 1.

"All ye shall be offended," said he to his disciples, "because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.[1] But after that I am risen, I will go before you into Galilee." Peter was moved. The Master had already prophesied to him his denial a few hours before, but he could not believe it. He cried, "Though all shall be offended, yet will not I." And Jesus said unto him, "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But Peter only replied the more vehemently, "If I should die with thee, I will not deny thee in any wise," and all the Eleven renewed loudly their protestations of fidelity.

Then they went along the left side of the stream, and, treading in their Master's footsteps, followed the valley right upwards to the Mount of Olives. The gardens at Jerusalem, as in most Eastern towns, were not within the city boundaries, but lay all around the walls, principally on the western slope of the Mount of Olives. At the foot of this hill, a hundred yards from the left bank of the torrent, there was a garden called Gethsemane. Jesus often retired thither in the evening with his disciples to pray; he must have passed many nights there on his different visits to Jerusalem. The place is sad and solitary, and seems to breathe the spirit of austerity and religion. Towards the west nothing is seen beneath the sky but the great walls of the Temple, the summits of sacred buildings, and the sombre tower of Antonia. To the right are the scarped sides of Mount Scopus, to the left the valley of Jehoshaphat with its tombs.

Jesus loved this solitary garden; he wished to pray there for the last time, and to be crushed there with affliction, as the olives were crushed in the presses of Gethsemane.[2] He entered into the enclosure with the Eleven,[3] and said to them,

[1] Zech. xiii. 7.

[2] *Gethsemane* is the Hebrew for an olive-press.

[3] Matt. xxvi. 36, etc.; Mark xiv. 32, etc.; Luke xxii. 40, etc.

"Sit ye here, while I go and pray." He took with him Peter, James, and John, and went with them a stone's throw apart.

Then he began to be sorrowful: he became filled with dread and anguish. "My soul is exceeding sorrowful," he said, "even unto death; tarry ye here, and watch with me." And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him And he said, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." And he came, and found them, sleeping, and said unto Peter, "Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." This remark, when addressed to the Eleven, was profoundly significant, for as far as spirit and will are concerned they did not hesitate to follow their Master to the death; but the burden of matter which weighed upon their spirit made them begin to sink already. Jesus went away a second time, and said, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Then he returned, and found them asleep again, for their eyes were heavy, and they did not know what to answer him.

He left them again, and prayed a third time, saying, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come a third time to his disciples, he found them sleeping for sorrow, and said unto them, "Sleep on now, and take your rest."

Such, according to the three first Evangelists, is the authentic narrative of the prayer and agony of Jesus at Gethsemane. The mythical school of critics will not dare to

pretend that it has been imagined for the glory of Jesus. Heathens, such as Celsus and Julian, have found a difficulty in what they called his weakness before death; and the Docetae, who loathed the idea of humanity in Christ, struck it out of the Gospels. But the scene at Gethsemane is in reality one of the grandest and, to anyone who can understand it, one of the most touching.

Never before, in all his life, had Jesus shown to his most intimate disciples such an agony. As he passed the Cedron, and crossed the threshold of the garden of Olives, the serenity of his soul was darkened, and he was seized with inexpressible anguish. At the very moment when his passion and suffering was about to begin he was troubled, afraid, and weak, and sorrowful unto death. But a little while before he had been hastening towards death, and praying for it to his Father as the means of glorifying him. Once he had called it his cup, and said that he was eager to drink it. He had called it his baptism, and said, "How am I straitened till I be baptised." Now he cried in distress, "Father, if it be possible, let this cup pass from me."

What meant this inward conflict? Did the will of Jesus grow weak before that of his Father? Was he shaken in his resolve to die? No; for in the bitterest of the struggle which overwhelmed him, he said, "Father, thy will be done, not mine." But the will is not the whole man: even in those who are filled with God and obey him unreservedly, there are a number of sensitive faculties which abhor pain; there is an instinct of self-preservation, a desire to live, which battles against death. These sensitive faculties and this desire to live had in Jesus, as had all other faculties essential to man, their full development. He might have freed himself from pain and from all loathing of death, but he would not do so. It was by suffering and death that he was truly man; it was by them that he was "the Lamb of God that taketh away the sins of the world." He was to suffer and to die; and all the

bitterness that suffering can contain, all the terror that is meant by death, he would accept. So far from averting torture, God, who was in him, would add to it infinity.

Man does not know the sufferings which await him; Jesus saw his beforehand. The whole drama passed before his eyes: the treason, the abandonment by his followers, the scourging, the buffets, the spitting, the mockery, the blows, the condemnation with all its unjustice, the horrible and ignominious death. Besides his own sufferings he saw all those with which throughout all the ages his beloved disciples, those in whom he should live, with whom he should be one, were to be tortured for his sake. A stream of blood flowed from him, a very ocean rolled about him. Thus the sins of the world were washed away.

The sin which could evoke such agonies appeared to him more terrible still. His human conscience bore its whole weight. The contemplation of moral evil is the most painful experience that a holy being can undergo. Jesus had known it in all its hideousness; in its beginning, its development, and final damnation. He had gauged that inextinguishable hatred which sets alight the fire of judgment. He had taken upon him, said one prophet, "the iniquity of us all."[1] He had made it his own in that black hour of Gethsemane; he had drunk all its shame. The torrents of evil overflowed him.

He would have died if the strength of God, the same that delivered him from his agony, had not held him up to reserve him for yet further sufferings. His was not the cold sweat of the dying; but, under the weight that crushed him, a strange and unheard of sweat came over him, like drops of blood falling upon the earth. He wished this scene to be witnessed by three of his disciples, in order that we might know through them into what an abyss of agony the will of his Father had

[1] Isaiah liii. 6.

hurled him ; that we might learn after him how to suffer, how to be resigned, and how to love. When man finds himself face to face with the sacrifices which duty requires of him, and which are imposed by the will of God, he hardens himself, or he is exalted or succumbs. Sometimes, in his stoical hardihood, he will affect to be unconscious of his suffering, and say to pain "Thou art not." It is a lie. Sometimes he will be rapt above sense, and filled, as some martyrs have been filled, with an intoxication of ecstasy which does not suffer him to feel pain. A vulgar mind, again, when overwhelmed with misfortune, will give way, and desert duty and reject the will of God in order to escape torture and death.

Jesus showed himself truly human ; he showed himself free from hardness, free from exaltation, and high above all weakness. He found the cup bitter, and he called it so. He felt, with a terrible and infinite force, all the sadness, terror, and disgust of life, that evil can produce ; but his deliberate will found in prayer and in union with the Father, courage and resolution to drink the cup, and to perform the Father's commandment even unto death. The sufferer of Gethsemane, in the sweetness of his resignation, is the perfect model of all who suffer, of all who desire, in spite of pain and death, to be faithful to duty, to their task, and to God. As none have suffered as he, so none have been so resigned and so loving.

Before engaging in the struggle of public life, he had retired to the desert to repel there the temptations of the Evil One. Before going to die he came to that garden of Gethsemane, to conquer there all the failings of human nature, by identifying his will with the will of his Father. His life had been without sin, his death should be without weakness. His resolution was taken. The worst of the crisis past, we see him once more, comforted of God, standing in the midst of his sleeping disciples. They were overcome with weariness, heavy with sorrow ; they had not had the courage to pray,

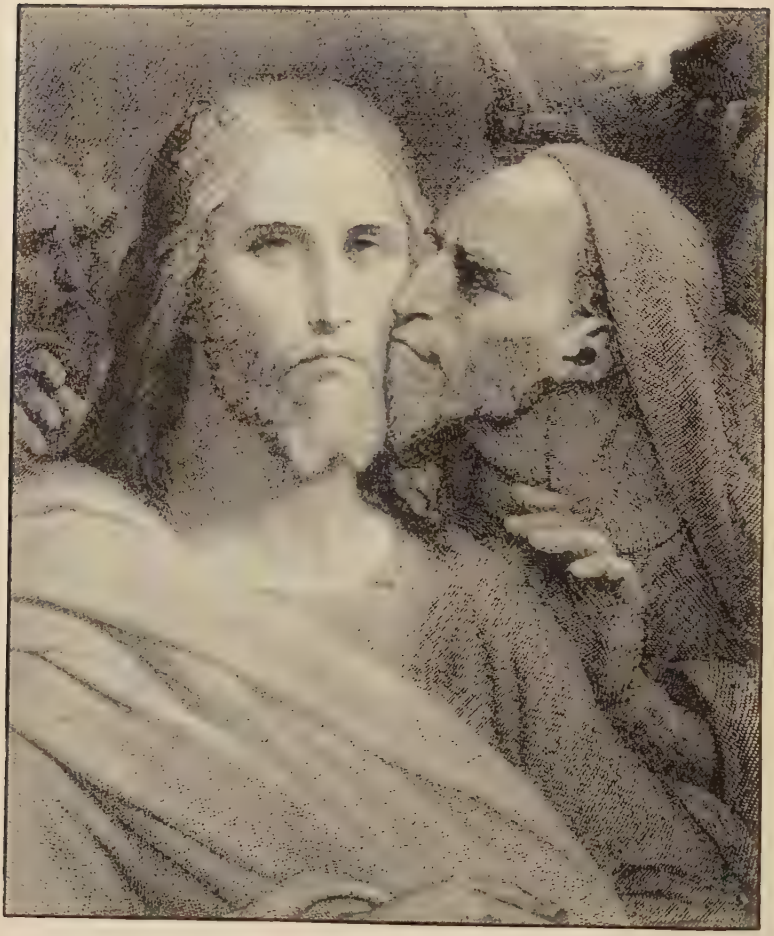
yet they were about to enter into temptation. Jesus waited and watched; the terrible moment was come.

"Rise up," he said to his disciples, "let us go; lo, he that betrayeth me is at hand." And as though it had been his wish to give himself up of his own accord, he advanced with the Eleven to meet the traitor at the entrance of Gethsemane. While he was yet speaking, a great crowd appeared.[1] It was composed of soldiers of the Roman cohort and of the Temple guard. Among them were to be seen a few persons of the priestly aristocracy, doctors and elders, and the commander-in-chief of the cohort in person. The presence both of the legionaries and the Temple guard leads us to suppose that the Jewish authorities had concerted with the Roman governor to arrest Jesus. According to Roman legislation in conquered provinces, no arrest could take place without the aid of the civil power. It was necessary, moreover, to avoid all tumult, and even in acting by night, and using all despatch, they were still afraid that the multitude might be given the alarm, and, hearing of the arrest of the Prophet, break out in tumult. The Mount of Olives was the quarter frequented by the Galilaean pilgrims. The cohort was there in readiness to put down any uproar.

These people were armed with swords and staves, and furnished with lanterns and torches. Judas walked in front and led them on. He knew the retreat of the Master,[2] for he had often been there with him; and it was thither that he brought the band to take him. In order to prevent any mistake the traitor had provided a token with which to point out the victim. "Whomsoever I shall kiss," he said to them, "that same is he; take him, and lead him away safely." Usually it was the Master who embraced the disciple, the disciple rarely embraced the Master.

[1] Matt. xxvi. 47, etc.; Mark xiv. 43, etc.; Luke xxii. 47, etc.

[2] John xviii. 2-11.



THE KISS OF JUDAS.

From the Painting by Ary Scheffer.

He was about to enter Gethsemane, when Jesus, at the head of the Eleven, came to meet him. Judas approached. "Hail, Master!" he said, and he kissed him. "Friend, wherefore art thou come? Judas, betrayest thou the Son of man with a kiss?" These were the last words which the wretched man heard from the Master's lips. To his treacherous kiss Jesus replied by the word "Friend." Judas might have felt in it the love which pardons all things to the truly penitent, even hypocrisy and treason. Jesus then advanced resolutely towards the band. "Whom seek ye?" he said. "Jesus of Nazareth," was the reply. "I am he." At these words they went backward, and fell to the ground.

He who had just allowed the traitor to see his divine goodness, flashed forth in a word his no less divine strength. His love might be repelled, but no one could resist his power if he wished to overthrow all things. His ascendency, when he will, is supreme; his majesty, whensoever he assumes it, terrible. It was by this means that he had chased forth the traders from the Temple, and on different occasions made his exasperated enemies let the stones fall from their hands. On this day he showed it for the last time; he would have men to know that he was a voluntary Victim. They only seized upon him because he willed it. They were not to touch his disciples; they should take him alone, because such was his will.

The guards who had fallen backward, now recovered themselves. Once more Jesus said to them, "Whom seek ye?" They replied, "Jesus of Nazareth." "I have told you that I am he: if therefore ye seek me, let these go their way," he added, pointing to his disciples grouped behind him. The words which he had spoken in prayer to his Father must be literally fulfilled: "Of them which thou gavest me have I lost none."[1] At this the satellites laid their hands on him. The disciples, seeing their Master arrested, said to him,

[1] John xvii. 12.

"Lord, shall we smite with the sword?" The instinct of violence carried them away. Simon, without waiting for his Master to reply, drew his sword, and struck one of the high priest's servants, named Malchus, and smote off his right ear. Jesus quickly calmed his disciples, and, addressing Peter, said, "Put up thy sword into the sheath, for they that take the sword shall perish by the sword. The cup which my Father hath given me to drink, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"

Then he touched with his hand the ear of Malchus, and healed it. "Are ye come out against me," said he to the leaders of the priests, and to all their armed company, "as against a thief, with swords and staves? I was daily with you in the Temple teaching, and ye laid no hold on me, but this is your hour, and the power of darkness." Then all his disciples forsook him and fled. One young man, who followed him, had a linen cloth about his naked body. They would have laid hold on him, but, leaving the linen cloth, he fled from them naked. Jesus remained alone, bound hand and foot, in the custody of the cohort, the tribunes, and the satellites of the Sanhedrin.

We see with what firmness, in the first act of his Passion, the Victim repudiated and repressed all violence, even though animated by noble zeal. He who said, "I am come to give my life," did not suffer, in his defence, any attempt on the lives of his aggressors. Besides, the arrest of Jesus, tyrannical and brutal as it was, emanated from lawful authority, from the Roman power, represented by the tribune and his soldiers, and from the religious power, represented by the satellites of the Temple, and the messengers of the high priest. The armed resistance into which Peter had suffered

himself to be hurried was at once ill-considered and useless. Even supposing it could have been of any avail to stir up a movement of revolt in the Galilaean multitude, it was contrary to the will of Jesus and the will of God.

In commanding his disciple to put up the sword in the scabbard, Jesus did not condemn the legitimate use of force. Self-defence is permitted to man, and, in every well-ordered society, power is armed for the triumph of right and the punishment of the guilty. Whatever authority is a stranger to anger and vengeance, that is, to anger against wickedness and vengeance in support of innocence, betrays a divine mandate. But far above earthly society, founded upon justice, Jesus, by his death, established a society founded upon charity. In the first it is necessary that force should remain to support the right, and force is maintained; in the second, force is sacrificed: voluntary abnegation and gentleness are the agents by which the Kingdom of God, of conscience and of good, is brought in amongst us.

Jesus employed no force; his heart was always that of a being full of goodness and mercy. He would hide himself and escape; he did not defend himself with violence. He wished that his disciples should be like him; if they were pursued, let them steal away; if they were seized, let them die.

The command to Peter to put up the sword in the scabbard is a command for eternity. The servants of God will endeavour oftentimes to strike a blow, like Peter, in defence of truth and of Christ, but they will always hear the voice of the Master, crying to them, "Hold! he that taketh the sword shall perish by the sword." The charity of God will heal the wounds which the violence of man has made; and, taught by the example of Jesus, the disciples will accept gladly the part of victims, and, leaving in the Father's hands all care for their defence, they will go forth to die as he died.

CHAPTER X.

THE TRIAL OF JESUS.

JESUS was led away captive, without tumult, to the palace of the high priest. The secret of his arrest had been well kept. No one in Jerusalem had a suspicion of what had taken place during the night. The band returned down the valley of the Cedron, crossed the mountain stream, and took the road which led southwards along the walls of the city, making their way towards Sion. Everything had been prepared beforehand against the coming of Jesus. The conspiracy was to be executed without hesitation or delay, but with all the legal formalities to which these devout jurists attached so much importance.

The father-in-law of the high priest, a man named Hanan seems to have played an important part in the choice of the measures which had been taken. He was the leader of the Sadducean sect, and a member of the family which at that time supplied the greater number of the high priests.

The palace of Hanan was situated on the road leading to that of Caiaphas. The prisoner was shown to the old man, who, as the guiding spirit of the conspiracy, must have rejoiced at its success. Among those who had arrested Jesus was, no doubt, Judas, who asked for, and received, the price of his treachery. He was now happy in the possession of the thirty pieces of silver which had been promised him two days before. Only a short halt, however, was made at Hanan's house;

every moment had been marked out, and it was before Caiaphas that Jesus was to appear to undergo his preliminary investigation.

The palace of the high priest was situated on Mount Sion. Like all princely mansions it was composed of a central block, flanked by two wings. The space enclosed by these structures formed the inner court or "atrium," which was entered through a portico, access to it being given by a flight of steps. If we call to mind the words of Caiaphas, at the meeting at which the members of the High Council deliberated as to the course which should be adopted against Jesus: "It is expedient that one man should die for the people,"[1] and consider, that it was he who was about to preside at the trial, we shall infer that the fate of the accused was easy to foresee.

Nevertheless, after the tumult incident to the arrest, and the hasty flight of the disciples, Peter drew towards those who were leading Jesus away, and followed the escort at a distance. He loved his Master; a hidden power drew him along on his footsteps; he desired to know what the end was to be. When he had reached the city he was joined, near the pontifical palace, by an unknown disciple of Jesus. The records do not give his name; we may imagine him to be Joseph of Arimathaea. Being a member of the Sanhedrin, he was known to the high priest. When the band of men charged with the arrest of Jesus entered the atrium, the disciple followed after it, while Peter remained at the gate outside, seeing which the anonymous disciple came up and spoke to the gate-keeper, and Peter entered.[2] A brazier was alight in the middle of the court. The night was cold. The servants of the high priest and the guards of the Temple who had taken part in the arrest were seated round the fire. Peter remained with them awaiting the issue of the preliminary investigation.

[1] John xviii. 14.

[2] John xviii. 15-16; Luke xxii. 54, etc.; Matt. xxvi. 17, etc.; Mark xiv. 53, etc.

Caiaphas presided over the tribunal, held in one of the halls of the palace which looked out upon the court. He began to question Jesus about his disciples and his teaching. It was one of the duties of the Sanhedrin to acquaint themselves with new sects and new doctrines. Jesus in the eyes of the high court was only a mere sectary, a heretic, and they were anxious to have a confession of this from his own lips. The accused defended himself from the charge of being the head of a secret society and the propagator of ideas which he was afraid to avow openly: "I spake openly to the world," he answered; "I ever taught in the synagogue, and in the Temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."

This reply of Jesus declining to satisfy the high priest was looked upon as a want of respect. One of the servants, wishing to flatter and avenge his Master, said to Jesus, "Answerest thou the high priest so?" and struck Jesus with the palm of his hand. Jesus endured the outrage, and, with superhuman dignity and meekness, said to his insulter, "If I have spoken evil, bear witness of the evil; but if I have spoken well, why smitest thou me?" All his teachings had been in public, and his judges themselves had been among his audience, he had said nothing to his disciples which he had not said to every one; why then question him? In the sight of those in power, the greatest crime that the weak can commit is to be in the right; if the weak man has the courage to declare and prove his right, his courage appears to the minds of the authorities no less than an insult, and some courtly officer about them, anxious to win their favour, will generally be found burning to chastise it.

The high priest having failed to gain his object by captious examination, the members of the council, that is, the leaders

CHRIST TAKEN CAPTIVE.

From the Painting by H. Hoffmann.

of the sacerdotal class, sought to find some false testimony which should afford an excuse for the death-sentence, for they aimed at nothing less than death. Many false witnesses, suborned on purpose, came to bear witness against Jesus, but their testimony, the drift of which is unknown to us, failed to support the capital charge. At last two false witnesses came, and one of them declared: This man has said, I am able to destroy the Temple of God, and to build it in three days. The second confirmed the evidence of the first: Yea, we have heard him say, I will destroy this Temple which is made with hands, and within three days I will build another made without hands. These words savoured of blasphemy; they might be taken to be an offence against the house of God. The veneration of the Jews for the dwelling-place of Jehovah amounted to superstition; insult against the Temple was punishable with death. But the assembly was not unanimous as to the guilt of such language.

Nevertheless, the high priest put a question to Jesus, standing up in the midst of his colleagues and saying to him: Answerest thou not a word in reply to all that these men lay to thy charge and depose against thee? But Jesus remained silent. Why should he have spoken? He could not confound the false witnesses; he had no one to defend him. He could not convince these judges, for they were met together to condemn him at whatever cost.

Then Caiaphas solemnly put to Jesus the decisive question: Art thou the Christ, the Son of the blessed God? Answer, I adjure thee in the name of the living God. Jesus, who throughout his public life had refrained from assuming this title of Christ, knowing how wrongly it was understood both in popular opinion and by the learned themselves, but who had always announced himself as the Son of God in the presence of the people, the Pharisees, and the Sanhedrin; he who had laboured, taught and lived among them only for the

purpose of establishing his divine sonship, did not now hesitate, when questioned by the high priest, although he knew full well that the reply would be his death-sentence, to break through his silence, and to bear his supreme testimony to the truth, answered: "I am he; and one day ye shall behold the Son of man seated at the right hand of God, and coming in the clouds of heaven."[1]

In this solemn declaration was summed up all his doctrine concerning his own person and work. It called up before the minds of his judges that which was most shocking to them, the participation of the Son of man in the power of God, his true divinity. The prisoner was exalting himself to the sublimity of God, and his announcement to his judges, in the words of the prophet, of his return on the clouds, conveyed a warning to them that they should one day appear before his judgment-seat. The general indignation burst forth. The high priest, as a mark of sorrow, rent his clothes. There was no longer any necessity for investigating the claims of the accused to the title of Messiah, or of testing the evidence of the witnesses. Here was an avowed pretender to the incommunicable glory of God and usurper of his divinity. Never before had such blasphemy been heard. Ye have heard him, said he; he has blasphemed. What further need have ye of witnesses? What think ye? The deliberation was not of long duration. All judged him instantly to be guilty of death.

Not one of the members present at the enquiry, not one of the rabbis, impossible as it was that they could be ignorant of the teaching of the prophets concerning the divinity of the Messiah, rose to defend Jesus, or even to ask on his behalf for a reprieve, which would have permitted him to make good his claims. If Joseph of Arimathaea was there, he must have remained silent in the conviction that no objection would have a chance of being heard.

[1] Dan. vii. 13.

That sceptical Sadducees, such as Hanan or Caiaphas, should have cried out "Blasphemy" on hearing a man speak of having equal power with God, is easily explained; but for the literary Pharisees no excuse can be attempted. If they had likewise distorted the teaching of the prophets they had betrayed their mission; and if they believed in the divine dignity of the Messiah, they could not be justified in crying "Blasphemy." He who declared himself to be the Messiah ought to be judged by his acts and his life; and the accused who was before them had given countless proofs of his mission before their eyes. But these so-called judges were blind with hatred. The tyrannous power which persecuted Jesus longed for his death, and it was the blind application of the text of the Law upon which they based their verdict. "The blasphemer of God shall be rooted out,"[1] said Leviticus; now, to attribute to oneself the incommunicable glory of God is the greatest of blasphemies; this was the crime of Jesus, and he must die. Such would have been indeed the crime of Jesus if he had not been the true Messiah; for the Messiah is, according to the prophets, the Son of God.

It was then the duty of the Sanhedrin to proceed officially to the examination of Messianic titles of him whom they had called before their tribunal. The Sanhedrin did not do so; by not doing so, that body violated the rules of justice. By invoking against the accused, without previous investigation, the law of blasphemy, it exposed itself to the guilt of passing sentence not merely against an innocent man, but against the Son of God himself. It was therefore guilty, and must bear the responsibility of the greatest of crimes, if crime is to be measured by the holiness and dignity, and the inviolable and sovereign right of him against whom it was committed.

The investigation was at an end; it was still night.

[1] Levit. xxiv. 16.

The words of the sentence against Jesus, "He is worthy of death," ran through the palace of Caiaphas. Then was presented a horrible scene, in which every sort of insult was let loose upon him. He was spat upon, his face was covered, and men buffeted him with their hands, saying: "Christ, prophesy who it is that has struck thee." The satellites of the palace struck him brutally with their fists, and a torrent of all sorts of blasphemies was poured upon him. As a prisoner, in chains and already marked out for death, he should have been held inviolable; but there was no pity for him. The hate with which he was pursued by the authorities seems to have found a vent in the brutality of their satellites.

Peter, during the questioning of his Master, had remained in the court among the servants, warming himself at the brazier. One of the maid-servants of the high priest, the same who had let him in, approached him, and when she had looked upon him, said: Thou also art one of his disciples; thou wert with Jesus of Nazareth. Peter denied it, saying: Woman, I know him not; I know not what thou sayest. And seeing that he was recognised, he left the court and passed out into the porch. The cock crew the first time.

Then another maid-servant observed him and began to point him out to those who were there. He was one of them, said she; he was with Jesus the Nazarene. Peter came back again to the brazier, among the guards, in order the more easily to avert suspicion; but while he stood and warmed himself someone said to him: Art thou not one of his disciples? Thou art surely of them. And they persisted in asking him this question; but Peter still denied, saying: "No, I am not," and swearing that he did not know the man.

Another hour elapsed. The assembly had broken up. Jesus was brought in bonds into the atrium. At this moment Peter was still being assailed by the same question: Art thou one of the disciples of the Galilaean? Yes, said the

bystanders, thou art one of them, thine accent shows it plainly. One of the servants of the high priest, the father of him whose ear Peter had cut off, said to him: Have I not seen thee in the garden? Then Peter denied for the third time. Man, said he, I know not what thou sayest, and he began to swear, saying, I know not this man of whom ye speak. When at length he ceased, upon the instant the cock crew again.

Jesus, who was kept apart in the corner of the court, turned towards Peter and looked upon him. The effect of the look of Jesus was inexpressible. Simon remembered that he had said unto him: "Before the cock crows twice thou shalt deny me thrice." His soul was deeply stirred. He left the house of the high priest weeping bitterly.

It was necessary that Jesus should know all sorrows. This repeated denial of Peter was to him, at this hour in which he was judged worthy of death, more cruel than his condemnation itself. He who was the first of his apostles, whom he had already appointed to be the head of his Church, denied him and knew him no more. He who had solemnly confessed him to be Christ, the Son of the living God, now spoke of him as "this man," and did not wish to be his disciple.

How unfathomable are the purposes of God! It was by means of this renegade, and upon him that the Kingdom of Christ was to be founded. He who is, had chosen that which is not, for the accomplishing of his work.[1]

The time should come when Peter would be transformed. As yet he feared the very hirelings of a high priest. Afterwards, when the Spirit of his Master should have taken possession of his soul, he was to fear nothing. He denied him now, but his faith should grow to be unfaltering; he felt his weakness now, but he was to know all the strength of God,

[1] I. Cor. i. 27.

and was learning to take compassion on the needs of those who were to be committed to his government.

At the look of Jesus, bitter tears rained from his eyes, and bore witness that his regeneration had begun.

The law in force at this time required of the Sanhedrin, in pronouncing the capital sentence, that the high assembly should not give judgment without a preliminary investigation, for the purpose of obtaining information respecting the charge.

It was obviously in order to comply with this formality that the high priest, Caiaphas, called together some of the members of the supreme council. We have seen in what fashion the case of Jesus was dealt with. Some hours later, when morning had dawned, the high assembly, which was to pass the death-sentence on the accused, met before sunrise in the Lischat-ha-Gazith, near the Court of the Gentiles.[1] Jesus was led thither by the same escort which had arrested him. It was to him a deliverance, though but for a moment, relieving him from that detention in the court of Caiaphas, during which he was subjected to every kind of insult. But to his last breath his tortures were destined to go on increasing, and he was to drain the chalice to its dregs without a murmur.

He appeared before the high assembly. All the members were there: high priests, elders, scribes, and doctors. His chains were removed, and, standing in the presence of his judges, he was asked to declare if he was the Christ. He said unto them: "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go."

In the minds of these men the sentence was pronounced already. Jesus knew it, and he told the reason of his silence. He would not enter into a defence, as he had

[1] *Middath*, ch. v.

the right; he would not argue. These men did not desire truth and justice, but his death only. He declared once again his Messianic dignity, in the same form which had once already roused their anger; he spoke of his divine glory that was to be, and of his being the co-equal of God in authority. It was the challenge of the Son of God to man and of the innocent prisoner to his judges.

"Hereafter," he said, "shall the Son of man sit at the right hand of the power of God." Then they all cried out: "Art thou then the Son of God?" And he said unto them, "Ye say that I am." This was the blasphemy that this iniquitous tribunal was expecting and wishing to hear from the lips of Jesus. The sitting was at once closed, and sentence of death unanimously pronounced. The assembly rose, and Jesus was once more put in chains.

A new incident here intensified yet more deeply the horrors of this mockery of justice. Judas confessed the innocence of him whom the Sanhedrin had declared to be a blasphemer. The traitor, seeing Jesus condemned, was seized with remorse: the thought of the consequences of his crime terrified him. He took the thirty pieces of silver and came to the chief priests and elders, saying: "I have sinned, in that I have betrayed innocent blood." "What is that to us?" they answered, "see thou to that." Then, in despair, he threw the money down in the Temple, in their presence, perhaps even in the hall in which the Sanhedrin had pronounced the sentence. Those who had just committed the most terrible of iniquities, were afraid, in their formalism, to touch the pieces of money, which seemed, in their eyes, to be stained with guilt. "It is the price of blood," they said, "and it is not lawful to place it in the treasury." A consultation was held, and they decided to purchase with the traitor's money a potter's field, to bury strangers in.

Judas had in him no saving humility, no repentant tears,

no trust in God. His treason appeared to him to be beyond all pardon; he went away, blind with despair, and hanged himself.[1]

Perhaps surprise will be expressed that the Jews did not immediately stone Jesus, as they afterwards stoned Stephen. But once they were fallen under the Roman yoke, once the pontificate had abdicated its independence, and political Sadduceeism had gained a preponderance in the Sanhedrin, the power of the sword, that great attribute of sovereignty, had disappeared. The high assembly, even when passing sentence for those crimes which came within the scope of its jurisdiction, could no longer pronounce capital sentence; it had to content itself with sentences which, to be final and valid, had to receive the sanction of the governor. The execution was therefore reserved to Roman authority and its agents.

Jesus was brought before Pilate. It was now morning. The Praetorium, or judgment-hall, abutted on the walls of the Temple enclosure, and formed part of the huge structure of the tower of Antonia, which rose at the north-west angle of the great quadrilateral which comprised all the sacred buildings. It was there that the Roman cohort and the governor dwelt in inviolable security. The great central tower was flanked by four others, united together by solid, rampart-like structures, surrounded by deep ditches. This vast edifice, judging by its dimensions, might almost have been taken for a city; within it the arrangements necessary for a fortress were combined with palatial luxury.[2] Pilate, the governor, lived at Caesarea, but came to Jerusalem on the occasion of the national festivals, his presence being rendered necessary by the great concourse of Jews by which they were

[1] Matt. xxvii. 5. Cf. Acts i. 18.

[2] *Antiq. Jud.*, xv. 11, 4.

frequented. It was rarely that they passed off without some trouble having been stirred up by the fanaticism of the Zealots.

The members of the Sanhedrin hastened to the dwelling of Pilate. The hour was early, but Roman justice held its sittings at all hours, from sunrise onwards. Pilate must have received information of the event the evening before, since the captain of the cohort had taken part in the arrest of Jesus, and, no doubt, had consented to receive them when they should present themselves. They gave up Jesus, who entered the Praetorium, but they themselves refused to cross the threshold of the palace. They were about to celebrate the Paschal Feast that same evening,[1] and by entering into a Gentile abode they would have received defilement which would have excluded them from participation in the sacred festival. Pilate must have come out of the Praetorium, and stood at the gate of his palace, to discuss the matter with the Jews.[2] "What charge bring ye against this man?" he asked. The reply was short and arrogant: "If he were not a malefactor, we would not have given him up to you."

These judges of Jesus, in their pride, would not admit the possibility of their sentence being informal or invalid; what they wanted from the governor was that he should execute him on the spot. As soon as they had pronounced sentence they considered that the case was decided, and there was nothing left but to put it into execution. Pilate did not seem disposed to assume the part of an executioner. "If this be so," said he, "take him and judge him according to your laws; punish him yourselves." Then the Jews said to him, "It is not lawful for us to put any man to death." This was an avowal of their dependence. It was pre-

[1] See Appendix A: *General Chronology of the Life of Jesus.*

[2] John xviii. 29, etc.

cisely his death which they were seeking, and yet they said that they had no right to put any man to death. Formerly, they had stoned false prophets, and no doubt Jesus would likewise have been stoned to death if the Jews had found a warrant in the words of Pilate for an outburst of their hatred, but everything was to be brought about as Jesus had foretold. God controlled every event in the life and death of his Son; it was his will that he should be crucified, and he was crucified.

Then, in order to urge Pilate to action, the Jews agreed to lay the case before him, and submit it to his judgment. This man, they said, perverts our nation; he forbids tribute to be paid to Caesar, and he claims to be the Christ-King.

The false and treacherous character of these complaints is remarkable. This charge brought against Jesus was purely a political charge; yet it must be clear to anyone who has followed step by step the work of the Prophet, that he always abstained from whatever could cause an uprising among the people. When questioned by the cunning emissaries of the Sanhedrin, on the duty of paying tribute to Caesar, he had categorically pronounced in favour of the tribute. The Messianic sovereignty, to which he was charged with aspiring, had nothing whatever in common with political domination.

Pilate returned to the Praetorium and called Jesus, and Jesus stood before the governor. The political aspect of the question alone concerned the Roman. "Art thou the King of the Jews?" he said. The question was ambiguous. In the Jewish sense Jesus was not a king, but in the spiritual sense he was. Jesus wished to clear up the matter.

"Sayest thou that of thyself?" he said, "or did others tell it thee of me?" Pilate answered: "Am I a Jew? Thine own nation and the chief priests have delivered thee

unto me: what hast thou done?" Jesus, finding that the governor was questioning him with sincerity, and, willing to enlighten him, answered: "My Kingdom is not of this world: if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence." Pilate therefore said unto him, "Art thou a king then?" Jesus, having explained in what sense his Kingdom was to be understood, was at liberty to answer boldly, and without fear of equivocation: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Everyone that is of the Truth heareth my voice."

Never had cultured Roman heard from the mouth of the sage, his teacher, such words as those which Pilate heard in his Praetorium from the lips of Jesus. The genius of Rome which founded a universal empire upon force, sinks to nothing beside Jesus, who founded the empire of Truth on his own testimony, and on faith in his divine mission. The governor was not one of those of whom truth makes enthusiasts, and who appeal to her with beating hearts. He only asked, with sceptical indifference, "What is Truth?" and, without even waiting for an answer, being convinced that he saw before him but a dreamer or a sage, but assuredly not an ambitious man dangerous to the peace and laws of Caesar, he came out again, and said to the Jews, "I find in him no fault at all."

He was a politician without convictions. Had he only had a due regard for justice he would have done his duty at once, and have let Jesus go free. But Pilate was one of those men who place their own interests above every other consideration, and are quite ready to sacrifice the right if their interests should require it. At bottom he feared the Jews, and dreaded doing anything to excite discontent among them. He knew their fanaticism and was anxious to humour it.

He who knew how to make use of force to hold them in check, was now about to exhibit weakness and irresolution, and to have recourse to every expedient that cunning can devise. But the passions surging before his palace were to be too strong for him. While thinking to appease he was destined only to excite them, and, in the end, conceding them all they asked, he became, almost in spite of himself, the instrument of their hatred against the innocent one, whom he had not the courage to save.

It was no question of a popular revolt, but of the hatred, jealousy, and intrigue of the Jewish authorities, who demanded from him the blood of Jesus. It was easy for him to suppress this sacerdotal authority, accustomed as it was to every complaisance and to all forms of servility, and this was the course which, for a moment, he tried to follow. He had, besides, no interest in condemning Jesus, and did not seek to conceal from his accusers his disapproval of their judgment.

The most influential and determined of the leaders of the conspiracy then renewed in the presence of Pilate their charges against Jesus. All this discussion took place in the open air, in front of the palace. The Jews crowded around the foot of the flight of steps, while Pilate kept going to and fro between the hall of the Praetorium and the door of the vestibule, to question Jesus and to argue with the Jews. We know not the details of these new charges, but fanaticism and hatred are full of treacherous expedients. Pilate came back to the accused, saying, "Dost thou not see that testimonies are multiplied against thee? Dost thou answer nothing? See how many charges they bring against thee."

Jesus answered him not a word. His silence astonished Pilate. The accusations of the Jews redoubled in vehemence. The governor's weakness and indifference exasperated them.

They emphasized the political charge against Jesus, and, alluding to his triumphal entry into the city, they said: "He stirreth up the people throughout all Jewry, from Galilee even to this place." At the word Galilee, Pilate thought he had found a means of ridding himself of a matter which embarrassed him; he asked if Jesus was of that country, and, being told he was, he resolved to send him to Herod.[1]

The tetrarch happened to be in Jerusalem for the festival, and his palace stood near the Praetorium. It would appear that a rupture had lately been caused between that prince and Pilate by the condemnation and execution of some Galilaeans. The opportunity of renewing their friendship was an excellent one in the eyes of Pilate. To invite Herod to try the cause of Jesus was to recognise his jurisdiction over Galilaeans, even in Judaea. Herod was flattered by this attention, and from that day forward Herod and Pilate were friends.[2]

At the sight of Jesus the tetrarch gave manifest signs of great joy. For a long time he had wished to see him. He was a weak and superstitious man, and, having heard much concerning the Prophet of Galilee, he was reckoning upon seeing some prodigy. Jesus was to him only an object of curiosity, as the worker of miracles. He began to interrogate him, plying him with one question upon another. But Jesus did not lend himself to the caprices of Herod. In the presence of the murderer of John the Baptist he remained silent. The charges of the priests and scribes were again brought up against him; still he remained silent. His attitude had the effect of humiliating and wounding the prince, who avenged himself by expressions of contempt. All the courtiers joined in his disdain. Jesus, whom they

[1] Luke xxiii. 7-10.
[2] Luke xxiii. 12.

had charged before him, as before Pilate, of making himself King, was arrayed in a gorgeously-coloured cloak, such as the Jewish kings were accustomed to wear on solemn occasions.[1] Herod sent him back, muffled in this mocking purple, to the Roman governor. Pilate was crestfallen; his plan to get the business off his hands had failed. He was driven to try a fresh manoeuvre.

He called together the chief priests, the authorities, and the people, and said to them: "Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you Barabbas or the King of the Jews?"

Into what strange and cruel aberrations can a mere policy of expediency be led! It ends only in weakness, and injustice, and cowardice. If Jesus was not guilty why punish him? It is plain that Pilate was not anxious to defend the right, but that he only wished to rid himself of a troublesome business, and to induce the Jews to abandon their resolution of putting Jesus to death. He trusted to appease them by scourging his prisoner. But hatred is not thus satisfied. Either it must be muzzled or the blood for which it calls must be given it. In his criminal complaisance, the consequences of which he ought to have been able to foresee, Pilate, instead of saying, "I will deliver Jesus unto you," offered to the accusers to release the accused, and gave them the choice between the murderer, the worker of sedition, and the innocent man.

[1] *Bell. Jud.*, xi. 1, 1.

CHRIST LEAVING THE PRETORIUM.

From the Painting by Gustave Doré.

One of the Evangelists relates an incident which occurred while the matter was under discussion, to confirm the governor in his desire of saving Jesus.[1] His wife, a woman of Gentile birth, sent to him to say: "Have thou nothing to do with that just man; for I have suffered many things this night in a dream because of him." The renown of Jesus, with which for several days Jerusalem had been filled, must have reached even to the palace of the governor. Nothing more probable can be imagined than the conduct of this woman, terrified in a dream by the cruel fate which threatened the Prophet. The murderous projects of the high Jewish dignitaries against Jesus were well known, and all who were not blinded by hatred must have pitied him.

The crowd, meanwhile, was thronging about the entrance to the Praetorium to ask, according to custom, the release of a criminal in honour of the feast. Their leaders had worked them into excitement, and provided them with the rallying cry. The governor repeated his question: Which of the twain shall I release unto you? Will ye that I release unto you the King of the Jews? The multitude cried out: Away with him, and release unto us Barabbas. Pilate, desirous of saving Jesus, spoke to them again. A struggle was going on within his conscience between the voice of justice, which spoke for Jesus, and the voice of expediency, which recalled the fear of danger. Come, said he, I will now release unto you the King of the Jews.

The crowd, observing the pusillanimity and hesitation of Pilate, cried out again: Not this man, but Barabbas. Pilate answered them: And what then shall I do with Jesus, the King of the Jews? The Roman governor, the armed representative of law, was no longer giving orders, but rather seemed to be receiving them. He did not insist upon the

[1] Matt. xxvii. 19.

law which it was his duty to defend, but consulted the caprices of an excited crowd ; and he knew that they were the caprices of envy and hatred.

He had not long to wait. A shout was raised of, Crucify him, crucify him. Pilate still attempted to appease the passions which he had let loose ; he pleaded the cause of Jesus ; he who should have cut short all pleading. "What evil hath he done?" he said. "I find in him no cause of death. I will therefore chastise him and let him go." The cries of the multitude were redoubled. The chief priests themselves joined their voices to those of the people, and the cries became louder and louder, Let him be crucified.

Then Pilate, seeing he did not succeed and that the tumult only grew the greater, was afraid. He had raised the storm, and now the storm terrified him. He had some water brought to him, and, washing his hands before the people, said, I am innocent of the blood of this just man. On your heads be his blood. And the whole multitude replied : His blood be on us and on our children.

The washing of his hands did not absolve Pilate. The man who has power, knowledge, and consciousness of duty, has no excuse for yielding to injustice and violence. No expediency can authorise a crime. Pilate could have resisted the Jews and defended Jesus, for he had force to aid him. Pilate knew that Jesus was innocent and that the Jews persecuted him through hatred ; he had admitted it in public ; Pilate ought to have defended and released Jesus : it was the duty of his office. But he showed himself weak, pusillanimous, cowardly, cruel. His memory remains in the minds of Christians charged with the deepest injustice, and, even in the minds of unbelievers, with inexcusable complicity. The blood of Jesus, which fell as a curse on those who shed it and on their children, dyed the hands of Pilate, and its stain is ineffaceable.

After having protested his innocence, the governor yielded. They asked for the release of Barabbas; he released unto them the rebel, the murderer, the robber, and delivered Jesus to their will.

It would seem that Pilate still entertained the vain hope of saving Jesus. Circumspect as he was, he yet counted on the pity of the mob. The governor had yet to learn that the mob, when once it is carried away by political or religious passion, is a savage thing, knowing no pity, and as implacable and destructive as a wild beast.

He caused Jesus to be seized, and gave him up to the soldiers to be scourged. This was the fate of those about to be crucified. Jesus was bound by the hands to a pillar, according to the Roman custom, with his back bowed down, while the executioner, armed with a whip of thongs, the ends of which bore pieces of bone or lead, struck him with redoubled energy. This horrible torture was one which the sufferer did not always survive. After the first strokes the flesh was torn and the blood gushed forth. Jesus bore it without a murmur. Then the attendants led him into the inner court, and all the soldiers of the guard were summoned to the Praetorium. They stripped him of his garments and threw over his shoulders a purple robe. They made a crown of thorns, which was placed upon his head; and put a reed into his hand in mockery of a sceptre. They approached him and bowed derisively, saying, "Hail, King of the Jews!" He was buffeted, and struck on the head with the reed. They spat upon him, and bent the knee before him.

What caprice of cruelty were these soldiers obeying? Why this detestable and vulgar mockery? The Roman soldiers entertained an intense hatred of the Jews, and the condemned man who was delivered to them was made the victim of this hatred. But there was let loose against Jesus

such an array of the powers of evil that their secret suggestions can alone account for such horrors. It is impossible to suspect any detail of these atrocities. Those who relate them appear to have seen them with their eyes; for no one but the actual witness of an event could paint it in such vivid colours.

Pilate, going before Jesus, came out once again to the threshold of the palace. I bring him unto you, he said; know, therefore, that I have found no fault in him; and immediately Jesus appeared, bearing the crown of thorns and the purple robe. Pilate pointed to him, saying: "Behold the man!" In this phrase were mingled pity and sarcasm; pity for Jesus, whose appearance was most heart-rending; and sarcasm against the Jews, who could yet be enraged against a victim reduced to this pitiable condition.

When the chief priests and the guardians of the Temple saw Jesus their hatred burst forth. "Crucify him, crucify him," they cried out unto Pilate. The governor, seeing that his cruel expedient was as much a failure as the rest, seemed to object for the last time to making himself the instrument of these fanatics. "Take him yourselves," he said impatiently, "and crucify him; as for me, I find no fault in him." The Jews appealed to their Law.[1] We have seen how unjustly they could interpret it. According to our Law, they said, he must die, for he has made himself the Son of God. Then they called on Pilate to put the law into force.

When Pilate heard the words, "Son of God," a vague fear seized him. The prisoner who stood before him was no ordinary, perhaps he was even a divine, being. On the other hand, the fanaticism of the Jews increased his embarrassment. He knew that this excitable people was capable of anything when their Law was in question. In trouble and perplexity he went back to the Praetorium with

[1] Levit. xxiv. 16.

Jesus, and meditating on the name of "Son of God," which had taken possession of his mind, but which he could only half understand, veiled as it was to him by heathen prejudices, he said unto him, as if wishing to discover the secret of his birth: Whence comest thou? Jesus made no answer. Pilate, offended at his silence, thought to intimidate him. Dost thou speak nothing to me, thy judge? Knowest thou not that I have power to crucify thee, and have power to release thee? "Thou wouldest have no power over me except it had been given thee from on high; therefore he that delivered me unto thee hath the greater sin."

This reply of Jesus contains the only thing that can be urged in palliation of Pilate's conduct. It moved the governor, who tried for the last time to save his prisoner. But the cries of the Jews arose at once: If thou let this man go, thou art not Caesar's friend. And coming back to the political charge so falsely brought against Jesus, they added the perfidious phrase, "Whosoever maketh himself a king speaketh against Caesar."

Pilate no longer attempted to resist. He led Jesus outside the palace, to the place called Gabbatha; and he sat upon the judgment seat and said unto the Jews: "Behold your King." Away with him, crucify him, cried the Jews with one voice. Shall I crucify your King? answered Pilate. We have no king but Caesar, they returned. Pilate remained silent. In this struggle between religious fanaticism and expediency, which had for its object none other than the Son of God, Pilate allowed himself to be vanquished, and on Friday, between nine o'clock and noonday,[1] delivered Jesus to the Jews to be crucified.

[1] St. John says, "*about* the sixth hour"; St. Mark, "The third hour." The contradiction here is only apparent. The Jews, as we have seen, used only four hours in dividing the day; the first, third, sixth, and ninth. These corresponded respectively to what we call six o'clock, nine, midday, and three o'clock. St. John's expression must be understood to mean the time between nine o'clock and midday, but nearer midday.

CHAPTER XI.

THE DEATH AND BURIAL OF JESUS.

DEATH on the cross was a punishment unknown to Jewish law, although it prescribed, in the case of great crimes, the hanging of the dead body from a gibbet. The Jews did not crucify, they stoned to death; and the only one among their rulers, Alexander Jannaeus, one of the latest Asmonaeans, who attempted to institute the practice, reserved it for the case of prisoners of war.[1] But the custom existed among all the other nations of antiquity: Egyptians,[2] Persians,[3] Phoenicians, Carthaginians, Greeks, and Romans. Among these latter, all citizens condemned to death were put to the sword, while slaves,[4] insurrectionists, and great criminals were crucified. In the provinces of the Empire the cross was the form of punishment which was used by prefects and governors. In Syria and Judaea, Jews were crucified by thousands.[5]

The cross had the greatest terrors for them; it had become proverbial as the emblem of suffering and ignominy. The sufferer lived a long time, generally a whole day, and sometimes two; he was stripped naked, and then bound or nailed by his hands and feet to the gibbet, which consisted of

[1] *Bell. Jud.*, i. 4, 6.
[2] Gen. xl. 19.
[3] Esther vii. 10.
[4] Cic., *C. Verr.*, 5, 6; *Juven.*, 6, 4; *Val. Max.*, 2. 7, 12.
[5] *Antiq. Jud.*, xviii. 10, 10.

two tree-trunks, usually crossed in the form of the letter T. The whole body was suspended by the hands in a state of extreme tension, the open wounds in which were torn still more widely open under the weight. The blood trickled drop by drop from the punctures made by the nails. Thus hanging motionless, consumed by fever and burning thirst, but still retaining self-consciousness, the crucified man could watch himself slowly dying. Sometimes it became necessary to put an end to him, and the executioner then broke his limbs. An insulting crowd looked on at his agony, and could gloat over his cries and bitter anguish. Never did the cruelty of man conceive anything more horrible than this punishment, in which atrocity was combined with protraction and infamy.

The Jews demanded of Pilate that this punishment should be inflicted upon Jesus. The hatred which had inspired them with the cry of "Crucify him," could have been assuaged by no other punishment. It was ordained that the Man of Sorrow should die on the cross.

The soldiers stripped Jesus of the purple robe in which they had enveloped him,[1] and clothed him in his own garments. The accused descended the steps of the Praetorium, and, according to the prescribed custom, bare his own cross. Two malefactors walked beside him destined for the same punishment. Perhaps Pilate wished to heap one more insult upon the Jews by giving these two men as companions in misfortune to him whom they had so rancorously accused of proclaiming himself their King. It is a better explanation of his conduct to see in it the fulfilment of the designs of Providence. The divine anger was let loose upon Jesus. Every circumstance combined to aggravate the ignominy of his death. The well-beloved Son of the Father had become the Victim for the sins of mankind; and he was treated without mercy.

[1] Matt. xxvii. 31; Mark xv. 20.

Since the morning, the news of the trial and conviction must have been spread abroad, so that the disciples and friends of the Master had been able to follow every incident of the awful drama. The mob surged around the precincts of the Practorium. The melancholy procession set out upon its journey, the prisoner being guarded by an escort of soldiers armed with lances, and commanded by a centurion.

The road to Calvary was almost the same as that which, to this day, the Christians of Jerusalem know by the name of the "Way of Sorrow"; it passes through the lower town, or Acra, crosses the lower street, called by Josephus the Valley of Tyropoeon, which separates Acra from Gareb, and then rises in a rather steep slope up to the gate of Ephraim.[1]

When Jesus had advanced a few paces he broke down under his burthen. Among the crowd which had assembled along the road to execution he perceived his mother. Only a look was exchanged between the mother and son. Soon after this, the procession met a man named Simon, of Cyrene, coming in from the country, and the soldiers charged with the execution stopped him, and compelled him to carry the cross of Jesus.[2] It is probable that the Master, exhausted by the torture of the scourging, was beginning to faint by the way, and we may well believe that the Libyan had boldly

[1] At this spot the city enclosure formed an angle, one of the sides of which was a straight line drawn from the tower of Hippicos on the west to the gate of Gennath on the east, the other side starting from the gate of Gennath and going due north.

It was within this triangular space, only twenty yards outside the walls, that the place of execution was situated. It was called "the place of a skull," or Calvary; in Hebrew, Golgotha, from containing a bare rounded hillock of the shape of a skull. The road to Samaria passed close by, through the midst of gardens planted with olive-trees, and containing the graves of the rich families that owned them.

[2] Matt. xxvii. 32 and refs.

THE ECCE HOMO ARCH ON THE VIA DOLOROSA, IN JERUSALEM.

Marking the traditional site of the delivery of Christ to the multitude, by Pilate, for crucifixion.

manifested his sympathy with the condemned man, and that, when ordered by the guards to assist Jesus, he did not hesitate to take the heavy cross upon his shoulders.[1] The memory of this man, accidentally as he was associated with the punishment of the Saviour, is still blessed. The cross which he carried for those few moments saved himself and his family. He became, as did his wife and two sons, Rufus and Alexander, a faithful and revered disciple.[2]

A woman must be mentioned here, whose memory, although the Evangelists have omitted to speak of her, is still venerated by the Christian world. This woman was Veronica, who, when she saw Jesus pass before her house, with his forehead covered in blood and dust, drew near, and, exposed as she was to the insults of his revilers, wiped his face with a veil. She, with Simon the Cyrenian, are typical of those who have the courage to show their compassion for those beings who, like Jesus, are abandoned and abhorred by all.

As they advanced towards Calvary, the condemned men heard behind them the voice of weeping and lamentation. A great pity was rising in the hearts of the crowd, especially among the women, towards whom Jesus turned and said:

"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"[3]

[1] "If a Roman soldier demand labour of thee, resist not, neither murmur, or thou wilt be beaten without mercy." (*Arr.* iv. 1.)

[2] Rom. xvi. 13.

[3] Luke xxiii. 27, etc.

Jesus here forgot his own sorrows, and returned pity for pity. In spite of the overwhelming suffering to which he had already succumbed, his thoughts were with the people who had made him their victim, and who were about to put him to death, and he warned them of the hideous calamities that were impending over them. He himself was represented by the green and living tree, the nation which had spurned him by the dead and withered one. If an innocent man, falsely accused of blasphemy and rebellion against Gentile authority, was treated thus, how should that criminal and rebellious nation be treated, when, after endeavouring to break the yoke, it should be handed over for destruction to the fire and sword of the Romans? These things were ordained by the vengeance of God, and none could arrest their coming. One alone could have done so, and him, in their blind hatred, they were about to kill.

At length the procession reached Calvary. The three crosses were erected. Before nailing the prisoners upon them, they gave them the stupefying drink which was given as an opiate to those who were about to die. It was a kind of aromatic wine, mingled with frankincense and myrrh, sour and bitter to the taste.[1] Jesus tasted the draught, as if to acknowledge the attention of those who offered it, but he would not drink of it. He was resolved to suffer with unclouded consciousness all the agonies of the death-torture. The distance from the Praetorium to Calvary is scarcely a thousand paces, and the way of sorrow had been traversed in less than an hour.

About midday, at the sixth hour, Jesus was crucified, and with him the two thieves; one at his right hand, and the other at his left.

[1] Some authors, among whom is Langen, have observed that the ancient naturalists, Dioscorides and Galen ascribe a sedative influence to frankincense and myrrh

When raised on the cross he prayed for his executioners; his first word was one of pardon. He said: "Father, forgive them, for they know not what they do."

The Crucified One is the great pledge to us of mercy. He makes peace between God and man; they are reconciled in him. At the bottom of all human sin is ignorance; man knows not and sees not; and this is generally the reason that his heart is evil. Mental darkness is the source from which the weakness and aberration of the will take their rise. If Jesus had been known he would not have been crucified. He pleaded this ignorance as an excuse for the greatest of crimes. Whatever crime a man may have committed, he can henceforward look to Christ, who prayed, "Father, forgive them, for they know not what they do." It is a prayer for all, for we all have suffered. It enfolds the world in the immensity of its mercy. Victims have learnt to curse no more, and to die, like Christ, with words of forgiveness and blessing on their lips.

When the condemned had been raised aloft on the cross, the executioners, after their horrible work of crucifixion, used to fix upon the gibbet, above the head of every sufferer, a scroll indicating his crime, according to Roman custom.[1] That of Jesus bore these simple words: "JESUS OF NAZARETH, THE KING OF THE JEWS." They were written in three languages: Hebrew, which was the national tongue; Greek, the universal language of the time; and Latin, the language of the conquerors. All men could read the name and the crime of Jesus. Pilate, as ironical as ever towards those who had wrung from him the condemnation of the Prophet, mocked them for the last time by proclaiming Jesus their King, thus involuntarily and unconsciously acting as the instrument of God in his inscrutable purposes concern-

[1] The condemned prisoner had to carry his scroll on his way to execution.

ing his Son. King of the Jews he was indeed, not in Pilate's sense of the title, but by the cross on which he died, and by the blood which flowed from his wounded limbs. The true Jews, the true sons of Abraham, throughout the whole world, recognised him from that moment as their Saviour and their Master. It was through suffering that he attained his Kingdom.

When the Jews, who had assembled round Calvary, saw their victim, with the scroll above his head in which he was called their King, they comprehended the insult of Pilate, and were filled with indignation at it.[1] The priests who were present at the place of death wished to modify the inscription which was so offensive to them. They sent to Pilate, saying, "Write not, The King of the Jews; but that he said, I am the King of the Jews."

The governor, whose pusillanimity and weakness and cowardice they had worked upon before, was now inflexible. He knew how to be so when necessary, even to the point of cruelty, against this vanquished and intractable nation; and this makes it all the more unpardonable in him to have delivered up Jesus. He answered contemptuously: What I have written I have written.

In the meanwhile the executioners were engaged at the foot of the cross in sharing between themselves the clothes of the victims,[2] to which they were entitled by the Roman law, "*De bonis damnatorum.*" The four executioners of Jesus accordingly took possession of his garments, that is, his taleth, girdle, cloak, coat, and shoes. They divided the cloak into four parts, but, as the coat was without seam and of a single piece, woven from the top throughout, they said, Let us not rend it, but cast lots for it, whose it shall be. They did as they had said, and then, sitting down by the

[1] John xix. 19, etc. Cf. Luke xxiii. 38; Mark xv. 26; Matt. xxvii. 37.
[2] Matt. xxvii. 35, etc., and refs.; John xix. 23, 24.

cross, they kept guard on the victims. These soldiers did not imagine that they were, like Pilate, the instruments in the hand of God, and that they were fulfilling the words of the prophet concerning Jesus, "They parted my raiment among them, and for my vesture did they cast lots."[1]

The multitude looked on. Those who passed by insulted Jesus, and shook their heads at him and blasphemed him, provoking him with pitiless irony, and saying: "Thou that destroyest the Temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." We recognise here the voices of the false witnesses who had accused him before Caiaphas. Men of such low condition are always vulgar, always brutal and cowardly in their cruelty. The more stricken and helpless is he whom they are persecuting, the more provoking and the more hateful do they become.

But not even their leaders could forego the fiendish delight of satisfied hatred. Chief priests, scribes, and elders mingled their sarcasms and their insults with the cries of their satellites. They talked among themselves, laughing to scorn the miracle-worker, the pretended Messiah and Son of God, his goodness towards man, and his faith in his Father,[2] and saying: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

These men, the judges who had condemned and led Jesus forth to death, had no restraint in their brutal triumph; they continued to insult him even unto death. It was as it were a pestilence of hate and insult raging round the Victim.

The Roman soldiers also mocked him,[3] with ironical

[1] Psalm xxi. 19.

[2] Matt. xxvii. 41, etc.; Mark xv. 31.

[3] Luke xxiii. 36.

allusions to the writing fixed above his head. "If thou be the King of the Jews," they said, "save thyself." Then they poured out a cup of their drink, and offered it to him.

And lastly, one of the two malefactors crucified with Jesus added yet another blasphemy to all that had gone before, and said, "If thou be the Christ, save thyself, and us with thee."[1] But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." We feel at once that the soul of this condemned criminal had been won over to Jesus; he repented and believed. All who are influenced by Jesus enter into repentance and faith. His meekness, his resignation, his prayer for pardon, the word "Father," addressed by him to God, with such an accent as none other could approach, all this had enlightened the mind of the malefactor. The mysteries of the conscience, and the hidden ways in which God's love saves it are beyond man's finding out. This malefactor found life upon a gibbet, but he was side by side with the Saviour.

He said unto Jesus, "Lord, remember me when thou comest into thy Kingdom." He felt the reality of that title of King for which Jesus was dying. His trust won for him one of the most consoling phrases which fell from the lips of the Crucified One: "Verily I say unto thee, To-day shalt thou be with me in Paradise."[2]

[1] Matt. xxvii. 44; Mark xv. 32; Luke xxiii. 39, etc.

[2] The word "Paradise" is originally Persian, and means "a park." In its Hebrew form, *Pardes*, it is used to signify "a royal garden." (Song of Solomon iv. 13; Eccl. ii. 5.) Παράδεισος in the Septuagint is the Garden of Eden (*Gan-Eden*), and, in an allegorical sense, the heavenly place into which the souls of the just shall be received. Such is the interpretation given by the Talmuds and the commentators. (*Chag.*, fol. 14, 2; *Midrasch, Tillm.*, fol. 2, 3. Cf. Lightfoot, *Horae Hebr. et Talmud*, p. 890, ed. Leipzig.)

Then ensued an affecting scene, described for us by one who not only witnessed it, but was one of the chief actors in it.[1] Among the mixed multitude of the indifferent, curious, and hostile which was gathered around the sufferers were the parents of Jesus, with his disciples, his fellow-countrymen of Galilee, and the women who had followed him. His mother herself was there. She now approached the cross, accompanied by John, the other Mary, her sister-in-law, the wife of Cleophas, and Mary Magdalene. Jesus saw them standing at his feet ; the disciple whom he loved being next beside his mother. He said unto his mother, "Woman, behold thy son!" and then to John, "Behold thy mother!"

Even to his last breath he forgot his own sufferings to console others ; to his friend he gave a mother, and to his mother he gave a son. But this was not only the last word of a son watchful of the future of her whom he was about to leave for ever, and of a friend to his friend ; the words of Jesus have a higher meaning. The beloved disciple represents to him the whole Church ; the whole assembly of his faithful followers and friends. When he said to his mother, "Behold thy son!" he created in her a divine motherhood ; he associated her in the work of Redemption. By resigning herself to the will of God, which required of her the sacrifice of her Son, this heroic woman, unrivalled in the history of mankind, became one of the founders of universal salvation. She continues her work invisibly by her maternal office in the Church. All who follow Jesus are her sons ; and those who love Jesus follow the example of John, and take her for their mother.

Soon after, darkness began to cover the earth. The sun was darkened.[2] About three o'clock Jesus cried out

[1] John xix. 25, 27.
[2] Matt. xxvii. 45 ; Mark xv. 33 ; Luke xxiii. 44.

with a loud voice, "My God, my God, why hast thou forsaken me?"[1]

This was no cry of despair; it was a cry of supreme anguish. The bond between Jesus and his Father is indissoluble; they are one and the same. The Father can no more abandon the soul of his Son, than the conscience of Jesus can close itself against the love of the Father. But it was in the purposes of God that his Son should be given over defenceless to all forms of insult and torture, to every stroke that the hatred of his enemies could launch against him. In the midst of this deluge of agony into which he was plunged, it seems to have been willed by the mysterious designs of God, and in order that the Victim of Calvary should drain to the uttermost the cup of human suffering, that Jesus should no longer feel the joy of his union with his Father. The union was not broken, it could not be broken; but, although still conscious of it, he had lost enjoyment of it. Hence the agonising cry, "My God, my God, why hast thou forsaken me?"

These words are the beginning of a psalm filled with complaints of which Jesus alone has known and experienced the anguish; a psalm in which all the horror of his sufferings is presented to us in the garb of prophecy:

"I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn. . . . Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death

[1] Matt. xxvii. 46; Mark xv. 34.

For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord: O my strength, haste thee to help me."[1]

The cry of Jesus, "Eloi, Eloi," was received with sarcasm. Some of them that stood there, said, "This man calleth for Elias."[2]

The horrible torture of crucifixion, and the raging fever which consumed its victims, wrung from Jesus the cry: "I thirst."[3] It was the custom to place beside the sufferers a vessel filled with vinegar. One of the soldiers ran and filled a sponge with vinegar, and put it upon a branch of hyssop, and put it to his lips, saying, "Let alone; let us see whether Elias will come to save him." When Jesus had received the vinegar, he said, "It is finished."[4]

The cup which he was destined to drink was drained to the dregs. He had touched the bottom of that awful abyss into which he had been cast by the will of his Father. He had suffered all and atoned for all. The suffering was without limit, the victim perfect, the satisfaction infinite. The wrath of God against evil was appeased, sin was destroyed, and reconciliation between God and man was sealed in him in infinite love.

Then he cried out in a loud voice for the second and last time. When a man is about to die he grows faint and sub-

1 Ps. xxii. 6, 7; 12-19.

2 This misunderstanding is a proof that, among the pilgrims who flocked to Jerusalem to keep the Passover, were some Greeks and Romans who knew neither Hebrew, Aramaean, nor Syro-Chaldaic.

3 John xix. 28. Cf. Matt. xxvii. 48, 49; Mark xv. 30.

4 John xix. 36.

mits to death; but Jesus was the master of death. He leaves it to fulfil its work, giving up his life in the fulness of his liberty and sovereignty, as he shall take it again.

"Father," he said, "into thy hands I commend my spirit." He bowed his head, and gave up the ghost.[1] It was now the ninth hour.[2]

The darkness had grown denser, as though by an eclipse of the sun. The great veil which hung in the Temple, at the entrance to the Holy of Holies, was rent in twain from the top to the bottom.[3] The earth quaked and the rocks were rent, graves opened of themselves, and the bodies of the saints that slept in them arose.

These miraculous phenomena, witnessed only in Palestine and Judaea, reveal how powerful are the ties uniting Jesus with nature, with heaven and earth, and with mankind. The sun by its eclipse, and the earth by its quaking, took their part in the sadness of this dreadful hour. The death of the Crucified was at once the end and beginning of a world. The old world was vanquished; the dawn of a new world was about to rise. The sacred veil which hid the impenetrable dwelling of God was rent asunder. Mosaism, the law of the elements of the world, as St. Paul calls it,[4] had passed away. The Temple was destroyed.

The Victim who then expired will lead us by his blood into the true Holy of Holies, of which that other is but a symbol. The dead themselves shall hear his voice; its living power shall overflow all things; the graves shall be opened, and those who sleep therein shall arise.

When these heavenly signs appeared, the crowd of

[1] Luke xxiii. 46.

[2] According to our reckoning, three o'clock in the afternoon.

[3] Matt. xxvii. 51; Mark xv. 38.

[4] Galat. iv. 3.

those who had been present at the execution, and whose cries and mockeries and insults have been recorded, were seized with panic. They dispersed in terror, many of them, as they went, smiting their breasts with anguish.[1]

The earthquake, the strange and sudden darkness, the rocks which were cleft asunder, the loud cry uttered by Jesus as he died, made a deep impression on the centurion and the soldiers who were watching over Jesus. Heathens as they were, their consciences were stirred within them. Their souls opened like the graves, and were cleft like the rocks whose hardness they had so lately rivalled. The centurion standing before the cross glorified God, saying, Truly, this was a righteous man and the Son of God.[2] It was Justice that spoke by the mouth of this Roman. The death of Jesus at once inaugurates his glory and draws all men towards him. It moved a Gentile to be the first to confess his divinity. The tone in which Jesus called on God, as Father, was sufficient to convince him. He believed in the Crucified, and said, Verily he was the Son of God.

While the multitude withdrew, a small group remained, gazing motionless, at some distance from the cross on which Jesus had just expired. These were his friends, and especially the many women who had followed him from Galilee and had placed their services and their goods at his disposal. Among them were Mary Magdalene, and Mary the mother of James the Less and Joseph, and Salome the mother of the two sons of Zebedee. They looked and waited in silent grief.

The Sabbath was nigh at hand. The Jews, who did not wish the bodies to remain on the cross during the holy day, entreated Pilate that the limbs should be broken and that the bodies should be taken away. The Romans generally left

[1] Luke xxiii. 48.
[2] Matt. xxvii. 54; Mark xv. 39; Luke xxiii. 47.

the bodies on the cross to become the prey of wild beasts. The Jewish law required that they should be removed before sunset, lest the earth should be defiled by the curse attaching to a corpse.[1] The *crurifragium*, however, as the Romans called it, was resorted to by them in exceptional cases, and this fact at once explains the request of the Jews and Pilate's reply.

Soldiers came and broke the legs of the first, and then of the other who had been crucified with Jesus; but when they saw that Jesus was dead already, they did not break his legs.[2] But one of them with a spear pierced his side, and forthwith there came out blood and water. This marvel was witnessed by St. John, who is the only Evangelist by whom it is related. "He saw it," he says, "and his record is true, and he knoweth that he saith true."[3]

The thrust of the soldier's lance was meant as a last insult to the lifeless body. But the pierced side is an irrefutable proof of the death of Jesus; it realised a prophecy which had foretold to the Jews that the Messiah should be pierced by a lance, and it was most fitting to him whose love has saved the world. The blood and water which flowed from him are symbolical of the deepest mysteries. We read in Genesis how from the ribs of Adam, as he slept, Jehovah drew forth Eve, the mother of all living. The real Adam, upon whom a deep sleep had fallen, was Jesus upon the cross. From his open side issued the Church, the true Mother, who brings forth to God all the living by the water of baptism and the blood of the Eucharist.

Those who were condemned by the Sanhedrin were to be interred without ceremony. They might not be mourned; their dust might not be mingled with that of their ancestors

[1] Deut. xxi. 23; *Bell. Jud.*, iv. 5, 2.

[2] John xix. 33, etc.

[3] John xix. 35.

in the family sepulchre. They were borne to the sepulchre officially set apart for the bodies of criminals who had been executed.[1] Sometimes, however, on the occasion of a festival they were given up to their relatives,[2] to be buried with an absence of all pomp.

But the friends of Jesus did not forget him in death.[3] There was one among them who especially distinguished himself in this hour of mourning. He was a rich man, a member of the Sanhedrin, a native of the small town of Arimathaea, in Judaea. His name was Joseph. He was a just and good man, who was waiting for the Kingdom of God; he was in secret a disciple of Jesus. He had taken no part in the late deliberations and proceedings of the High Council. With fearless courage he went to Pilate and asked him for permission to remove the body of Jesus for the purpose of interment. The governor was surprised to hear that he had died so soon, and having made sure of this through the centurion, he gave the body to Joseph.

Joseph immediately purchased the winding-sheet and came to Calvary, accompanied by another secret disciple of Jesus named Nicodemus. The latter took with him a mixture of myrrh and aloes, about one hundred pounds weight. They took down the body from the cross and embalmed it in the usual manner. It was wrapped in a winding-sheet sprinkled with an aromatic and perfumed liquid; and the limbs were then swathed in bands steeped in the mixture of myrrh and aloes. The head was covered with a linen cloth, which was folded about it and concealed the face.

Joseph of Arimathaea owned a garden close to Calvary, the place in which Jesus had been crucified, and there he had hewn out of the living rock a sepulchre in which no one had hitherto been laid. Like most other Jewish

[1] *Sanhedr.*, c. vi., *Hal.* 5.
[2] *Philo*, in Flacc., § 10.
[3] Matt. xxvii. 57 and refs

sepulchres, as they may still be seen, it was composed of two chambers, the first to serve as a funeral chamber where the friends came to weep; the second to receive the bodies. The sepulchre properly so called was a shallow couch hewn out of the solid rock and surmounted by a small arch. In such a tomb the body of Jesus was laid. The sun was setting, and with sunset the Sabbath began. A large stone, shaped like a millstone, and made to move to and fro in a groove of the rock, served as an entrance to the sepulchral monument. It was rolled to the opening, and the friends of Jesus who had buried him withdrew.[1]

Faithful to their Master unto death, the holy women who had followed him had not left him from the moment when he had breathed his last. Mary Magdalene stands at the head of this company of mourners. They had seen the Master in his agony and death-throes; then they had seen him taken down from the cross and laid in the tomb. Their grief and their tears made a fitting accompaniment to the melancholy task of Joseph of Arimathaea and Nicodemus. They observed how the body of Jesus was disposed, and withdrew to prepare for the buried one whom they adored fresh perfumes and fresh spices, and to pass the Sabbath day in silent sadness.

But the chief priests and Pharisees were disturbed in mind.[2] The thought of the victim no longer aroused their hatred. After his death they believed themselves sure of triumph. They had not a suspicion that death ends nothing. Ideas, truth, right, justice are beyond its reach; and even though he who was the incarnation of all these divine things had given himself up to death, death was not to be the end of all. Fearing on the part of the disciples a fraud such as none but hypocrites and rogues could have imagined, they went to Pilate, saying: "Sir, we remember that that de-

[1] Matt. xxvii. 59, 60, and refs.

[2] Matt. xxvii. 62.

ceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away and say unto the people, He is risen from the dead." The error of believing in one risen from the dead would be yet worse than that other error of believing in a Son of God. Pilate refused, saying: "Ye have a watch; go your way, make it as sure as ye can." So they went and made the sepulchre sure, sealing the stone with the seal of the Sanhedrin, and setting a watch of their satellites at the entrance. Jesus slept for a little while the sleep of death under the guard of his executioners.

CHAPTER XII.

JESUS RISEN FROM THE DEAD.

THE story of a great man ends at his grave. He enters by death into an invisible world which is closed against us. We see him no more; we hear him no more. All that survives of him, besides his memory, is his disciples, his teachings, his institutions, his works, and the secret working of his immortal spirit. But just as the birth of Jesus bears no resemblance to ours, so neither does his death resemble our death.

The Sabbath was drawing towards its close.[1] The holy women, those faithful servants of Jesus, weeping over their buried Master, had no other thought but that of honouring him in death. Mary Magdalene, Mary the mother of James, and Salome, returned to Golgotha to view the sepulchre, and then, after the sun was set, bought some perfumes, which they purposed to sprinkle over the body of Jesus.

On the morrow, at the first hour, that is before daybreak, they went forth from Bethany, taking the road to Golgotha, and bringing with them the perfumes which they had prepared the evening before. On the way they said one to another, Who shall roll us away the stone from the door of the sepulchre? None of them had the least conception of the extraordinary event which had taken place at the very moment when they had set out from Bethany.

[1] Matt. xxviii.; Mark xvi.; Luke xxiv.; John xix., xx., xxi.

Suddenly there had been a great earthquake. One of the heavenly powers, an angel of God, as the Gospel says, had come down from heaven, had rolled the stone away from the entrance, and sat upon it. His countenance was like lightning, and his raiment white as snow. When the guards had seen him, they had fallen as if dead with fear, and as soon as they had come to themselves they had fled.[1]

The sun was risen by the time that the women reached Golgotha; and as they gazed upon the tomb they saw that it was open; the huge stone had been thrust aside. When Mary Magdalene saw this, she thought that the body of her Master had been carried away by sacrilegious hands, and whilst her companions went into the tomb, which they found empty, Mary Magdalene went to Simon Peter and John, the favourite disciple of Jesus, and said to them: They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

Peter and John immediately went forth and came to the sepulchre. They did not walk, they ran, to use the expression of one of them, St. John himself, by whom the event has been recorded. He was the first to arrive, and, stooping down at the opening of the cave, he saw the linen clothes lying, but he went not in. Peter, who was following him, entered boldly, and saw the linen clothes lying on the ground, and the napkin that had been about the head of Jesus, not lying with the winding-sheet, but wrapped together in a place by itself. Then John went with Peter into the tomb, and believed what Mary Magdalene had said to him, that the Master had been taken away. The thought of the resurrection of Jesus, and that too a resurrection of the flesh, did not enter their minds For they did not as yet know that it should be, as the Evangelist declares; and, although they had

[1] Matt. xxviii. 2 4.

heard the Master on several occasions announce it in express terms, they did not understand it. They viewed it through the mists of their own religious prejudices, and must have confounded it with the coming of the Messiah in the majesty and splendour of his Kingdom. Accordingly, after having visited the sepulchre, they returned in sorrow and disappointment to their homes.[1]

The women, in grief and sadness, wandered about the garden. Mary stood at the entrance to the cave, and wept: and as she stooped down to see the place where Jesus had lain, she beheld two angels in human form, clothed in white, the one at the head and the other at the foot of the niche where the body had been lain. "Woman," they said unto her, "why weepest thou? She answered: They have taken away my Lord, and I know not where they have laid him." As she said these words she turned, looking for him with eyes full of tears, and saw Jesus standing, but knew him not. "Woman," he said, "why weepest thou? whom seekest thou?" She, supposing him to be the gardener, said unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus said unto her, "Mary." At this well-known appeal she knew her Master. "My Master," she answered, and threw herself at his feet to kiss them, as she had done in his life. "Touch me not," said Jesus, "for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

These mysterious words were intended for a warning to Magdalene that the hour was not yet come to enjoy the divine presence of her Master in his transfigured humanity. He reappears on earth only to leave it again. He has not yet

[1] John xx. 2, 10.

THE RESURRECTION.

From the Painting by Fra Bartolommeo.

reached the place of immortality; he is ascending to his Father in his Kingdom of glory. It is there that absolute communion with him shall be realised in never-ending duration, and in joyful ecstasies with which no earthly trouble shall be mingled. Meantime he confides to the best-beloved of his servants the message of that ineffable communion which Jesus invites all his faithful followers, his brothers, as he calls them, to partake in heaven.

No one was worthier than the Magdalene to be the messenger of Jesus.[1] A woman was the first to see him risen from the dead, to hear his voice, and to understand why the tomb was empty. The body of the buried Lord had not been taken away. The all-powerful might of God, operating through the invisible beings who are his messengers, had made the earth quake and rolled aside the stone which closed the entrance to the sepulchre, and the Crucified had risen up to life, triumphant and glorious. His body, which was not destined to undergo decomposition in the tomb, he had made to live again. Henceforward he lives and can no more suffer death.

The body, which he had given up to all the suffering and torments of crucifixion, is now for ever freed from the laws of suffering and corruption. It cannot change, it cannot suffer. It acquires a sort of spirituality. Matter, with its grossness and denseness, troubles it no more; it is possessed of a subtlety which can penetrate matter. It is no longer controlled by laws of gravitation, no longer limited by space; it is as swift and agile as the will which moves it and whose perfect instrument it is. It becomes palpable and visible at pleasure; it appears and disappears as it chooses. As the soul assumes the form of its ideas, so the body of Jesus assumes the form which best becomes it, without interfering with the essentials of its nature and identity. Yet it has retained its

[1] John xx. 11-18.

wounds to be the glorious and ineffaceable marks of its earthly struggles, and even in his heavenly Kingdom to witness to his victory over sin, and his infinite love towards mankind.

The few privileged beings to whom he showed himself during those days, were enabled, as they gazed upon the heavenly vision, to learn the true destiny of man. All that they see, they feel, they hear, is of the invisible world. All the glory of Jesus, master of death, raised to enter into a perfect and immortal life, will become the heritage of everyone who believes in him. Henceforward his elect will have bright and boundless hope. They will know that sin is vanquished, and death with sin. They are to learn the inmost mysteries of this Messianic Kingdom as they are realised in their Master. And just as heaven, and the spirits which dwell there, rejoiced to herald his birth, so did they throng about his tomb. Faith in the risen Christ was to become a mighty lever to uplift the world; and it was to implant faith deeply in the disciples' hearts that the power of God wrought.

Discouragement and despair, sorrow and uncertainty, had seized even on the apostles themselves. Providence had delivered them over to their own weakness, to show them that unless the personal, direct, and all-powerful intervention of Jesus should raise them up, they are nothing worth. It was not to them that the risen Christ first manifested himself, but to his faithful handmaids. He first comforted those whose grief was most afflicting; and then sent them to bring hope and faith to his bewildered disciples.

While Mary Magdalene had gone to inform the disciples of Jesus,[1] some of the women who had come to the sepulchre and had been frightened by the disappearance of the body, having approached the tomb, saw all at once close to them two angels in the form of men, clad in shining garments. "And as they were afraid, and bowed down their faces to the

[1] Luke xxiv. 3-8.

earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words. And the angels added: Go quickly, and tell his disciples that he is risen from the dead;[1] and, behold, he goeth before you into Galilee; there shall ye see him, as he said unto you.

And they departed quickly from the sepulchre with fear and great joy; and ran to bring his disciples word. And suddenly Jesus showed himself before them, and said to them, "All hail." When they saw him they fell down, and kissed his feet; and he said, "Be not afraid; go, tell my brethren that they go into Galilee, and there they shall see me." The story of Magdalene and of her companions was received with incredulity by the disciples. It seemed to them "as idle tales," says one Evangelist.[2] Peter, however, arose, and ran once more to Golgotha, and, entering into the sepulchre, stooped down over the tomb, and saw the linen clothes still laid on the ground, and nothing more. Perhaps he may have hoped to see his Master; he departed, wondering in himself at what was come to pass.

One fact stands predominant during the week which followed the death of Jesus, namely, the sorrow and dejection of the disciples, and even of those we call the Eleven, who up to the last had been admitted to the closest friendship with the Master, and had made such vehement protestations of their fidelity. That God should so keep silence in presence of the condemnation and death of Jesus was an overwhelming grief to them. They had expected to behold some striking

[1] Matt. xxviii. 7; Mark xvi. 7.

[2] Luke xxiv. 11

manifestation of divine power and glory, which should confound the enemies of their Master, and inaugurate his Messianic Kingdom. But they had found nothing; nothing but an empty tomb, and the statements of women who declared they had seen angels in the sepulchre, and afterwards Christ himself. For their part, they had seen merely an open tomb, the linen which had shrouded the body laid on the ground, and the napkin folded and laid by itself apart. Peter had gone thither twice to make certain of this, once with John, after Mary Magdalene had told him of the opening of the sepulchre, and the second time alone, when Magdalene had come to tell him of the apparition of the angels and of that of Jesus.

To overcome the obstinacy of the Eleven and give them courage, they must be convinced of the resurrection; and to convince them, nothing less than the intervention of their risen Master was necessary, disclosing himself to them again and again, in all the reality of his bodily presence and glorious life. Nothing would convince them but his presence and his acts. They were to behold and to touch Jesus, and to hear his voice; and the resurrection would become to them no longer a matter of faith, but an evident fact. They would know henceforward that the Holy One of God had not been given up to the corruption of death;[1] that God had rescued him from the power of his enemies; that he was about to enter into his glory, and to inaugurate in person his Messianic Kingdom.

The awe-inspiring events of the Resurrection morning were quickly known in the city. Some of the soldiers who had been on guard hastened thither to inform the chief priests and the Sanhedrin of what had happened.[2] A special assembly was held. The Sadducees, sceptical as ever, were

[1] Ps. xvi. 10.

[2] Matt. xxviii. 15, etc.

but little impressed by the recital. The resurrection had no place in their philosophy. The notion, that a man could rise again from the dead, must have seemed to them to be no better than a chimera. But with all their philosophy there were some things they little dreamed of; the risen Lord was to be a glorious conqueror. They only thought of their own immediate interests, and, following out to the end their policy of intrigue and hate, resolved upon bribing the soldiers to give out a complete travesty of their former story. They ordered them to say, "His disciples came by night, and stole him away while we slept. And if this come to the governor's ears," they added, "we will persuade him, and secure you."

The soldiers fulfilled their instructions to the letter, and the fable was so given out among all the Jews. It was still in circulation ten years after, when the Evangelist who relates the event was compiling his memoirs. But truth will not allow herself to be tricked out by human malice in the garb of falsehood. The prodigious labours of the Risen One have borne witness to him, and no unprejudiced historian can base the religion of Jesus on the intrigues of a few Sadducees and the venality of a few soldiers.

No better illustration could be given of the state of mind of the disciples of Jesus in those days that followed his death and that which beheld his resurrection, than the following event, narrated by St. Luke with such exactness of detail and such true pathos, that some have supposed, not without good reason, that he himself was an actor in it.[1]

It was the evening of the day of the resurrection. Two of the disciples were on their way to a suburb of Nicopolis, called Emmaus,[2] one hundred and sixty furlongs distance

[1] Luke xxiv. 13, etc.

[2] See Appendix S: *The Situation of Emmaus.*

from Jerusalem.[1] As they walked, they talked together of all those things which had happened: "And it came to pass, that. while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him."

The glorious body of Jesus, although most real, is of such a nature as is beyond the power of science to appreciate. It shares in the power of the Spirit. It can appear and disappear, hide itself or render itself visible, modify and change its form. As he approached the two travellers he appeared to them to be one of the many foreign pilgrims who had come to the Holy City for the festival.

"And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

"Then he said unto them, O fools, and slow of heart to

[1] In the Vulgate this distance appears as sixty furlongs, but this is probably due to a copyist's error. Both the Codex Sinaiticus and the Codex Vaticanus give it as one hundred and sixty.

CHRIST AND THE TWO DISCIPLES ON THE WAY TO EMMAUS.

From the Painting by B. Plockhorst.

believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself," as he was wont to do to his disciples. "And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them." And it came to pass, as he sat at meat with them, he, though a guest in a strange house, but making himself as it were the chief among them, took bread, and blessed it, according to custom,[1] and brake, and gave to them, and their eyes were opened, and they knew him; and he vanished out of their sight.

This transient sight of him was sufficient for their faith; and they believed henceforward in the resurrection of the crucified Jesus. The discourse which had so absorbed them on the journey now came back vividly to the minds of the disciples, and they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, being eager to tell to their companions what things they had seen and heard.

It would seem that some of those whom they met could not believe their statements. This new feature shows how obstinately faith in the resurrection was at first resisted by the disciples.[2] But the risen Jesus was watching over his own; by his appearances to them he wished to enlighten them, leading them little by little to the truth, and at last revealing to them the full mystery of his triumph. On the evening of this same day he had shown himself to Peter. The details of this appearance are not known. St. Luke and St. Paul refer to it, but without comment.[3]

[1] *Barac.*, fol. 45, 41.
[2] Mark xvi. 13.
[3] Luke xxiv. 34; I. Cor. xv. 5.

When the two travellers from Emmaus arrived at Jerusalem, they found the Eleven gathered together, and other disciples with them. They were speaking of the resurrection, and some said, The Lord is risen indeed, and Peter has seen him. The testimony of Peter does not seem, however, to have had any decisive influence upon them. They listened to the statement of Cleophas and his companion, who told them of the conversation on their journey, and how they had recognised Jesus by his manner of breaking bread at the table at which he was seated with them. But even this new testimony was not sufficient to dispel all their doubts.

It was now grown late.[1] The doors of the house in which the disciples had assembled were closed, for fear of the Jews. While the two disciples were still speaking together, Jesus himself stood in the midst of them, and said unto them, "Peace be unto you; it is I, be not afraid." At this sudden and miraculous appearance they were terrified and troubled, thinking that they saw a spirit.

But Jesus reassured them, saying, "Why are ye troubled, and why do thoughts arise in your hearts?" Then he drew near to them, and showed them his wounds, saying, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

The disciples had found their dearly-beloved Master again. They saw him, they touched him, and their joy overflowed. They could not believe their happiness. The human heart is so constituted that its hopes are but coward hopes, and whatever happiness comes beyond their range is only disquieting to it; so, likewise, it will believe more readily in evil than in good. Jesus wished to root them firmly in the faith, and to break them of their timidity in believing; he said to them, "Have ye anything to eat?" They offered him a piece of broiled fish and a honeycomb. He took and

[1] John xx. 19.

ate them in their presence, and, taking what was left, he gave it unto them.

The body of the risen Jesus was therefore a living and organic body. There is no idle fantasy about this scene; all is real. He ate, although eating has not to serve for the nourishment of one who is now and henceforward free from the laws of animal nature.

Then Jesus said to them again, "Peace be unto you; as my Father hath sent me, even so send I you." He intimates to them that his visible presence is of short duration, and that they are to be his representatives and his messengers in the world. The authority which is given him from the Father, the mission which the Father has entrusted unto him, terminates in his death and resurrection, and he is about to hand it over to them. This power and this function may be summed up in a few words: to communicate the Spirit of God and to forgive the sins of every man willing to open his heart to their teaching in repentance and faith. At this moment, and in order to express by a striking symbol what he would reveal to them, he breathed upon them, saying, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

This is the second of the divine powers granted to the apostles. Before his death, Jesus had given them, at the last supper, the power to renew and perpetuate under the form of bread and wine, the sacrifice of the eternal Victim; but on this other evening he breathed upon them the breath of the Holy Spirit, and he conferred on them the power of sanctifying souls, and of forgiving sins through the Spirit.

This manifestation had a convincing effect on his disciples; their incredulity was vanquished, their agitation was allayed, and they said to one another, "We have seen the Lord."

The resurrection became for every witness of this divine scene a visible and palpable fact. God, however, had ordained that one of the Eleven, Thomas, the most positive-minded of all the small community, should be absent from it. When the others came and said to him, "We have seen the Lord: he revealed himself fully unto us," he answered them, saying, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Many a man will recognise himself in the figure of this exacting apostle. He brushes aside the testimony of his companions; he will trust no one but himself and his Master; if the others have seen, he will also see, for except he see he will not believe.

This unbelieving one was quickly to be convinced, for it was the Saviour's will that his flock should be in the full unity of faith. A new manifestation, eight days after that which resulted in the conviction of the Eleven, made the work complete. They were all once more assembled in a house together, with closed doors, Thomas with them. Although no door was open Jesus appeared and stood in the midst, and said, "Peace be unto you." Since he had risen from the tomb peace seemed to be overflowing from him. Then said he to Thomas, "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." And Thomas answered and said unto him, "My Lord and my God." He was now enlightened, looked on his risen Lord, and confessed his Godhead.

Then Jesus, speaking of all those who, throughout the future, should be tempted, like Thomas, to deny the authentic testimony and teaching of his apostles, said to Thomas, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

The rationalist school, when brought face to face with such evidence on the subject of the resurrection and the appearances of Jesus, replies by raising the question of the credibility of miracles.

Nothing, indeed, can be a greater miracle than this. But none has been more solemnly and more rigidly attested. It rests, not upon the assertion of a woman, nor of women alone, but of men, and men in hundreds. What they assert they certify that they have seen, again and yet again; and themselves record that they could not believe it unless it were proved by further evidence. And, incredulous though they were at first, incredulous even to the point of obstinacy, their Master alone, by his repeated appearances, convinced them that he was in truth the Crucified One, yet bearing all the marks and traces of his suffering; and showed them, by the most palpable proofs, that he had a real body, that very body which had been nailed upon the cross. But, as he showed them this, so he showed them also that his glorious body had no longer the frailties of this life of suffering and death.

Before such evidence the impartial historian bows in submission, but the slave of preconceived opinions revolts against it. His philosophy compels him to deny miracles, at least what this philosophy calls miracles; and, in order to deny miracles, he is ready to sacrifice the honesty or the intelligence of the witnesses. He will call them rogues and impostors, and, if the phrase should appear too strong, he will modify it, by an euphemism no less insulting, into visionaries and simpletons.

In reality, according to the school of those who deny the supernatural, Jesus died like one of us, and no more came to life than one of our own dead. His disciples concealed his body, and, by an imposture which may be explained but not justified by their fanaticism, they spread abroad the fable of the resurrection. This is an insulting explanation, and it is void of

proofs; it has nothing to support it. The Jews were the first to circulate among themselves this hypothesis, but they never proved it. It was the offspring of hate, propagated only by purchasing the testimony of a few soldiers, and these, the executioners of Jesus. Every arbitrary theory carries with it its own condemnation; but as soon as it becomes calumnious, it becomes criminal. Now, all that history teaches us concerning the disciples of Jesus, those whose simple natures were step by step transformed by contact with the holiest of Masters, forbids us to speak of them as rogues and impostors.

The eighteenth century set no bounds to its mockery and insolence, yet it has convinced no one. The sense of justice has revolted against it, and no attempt to explain after the fashion of that time the Gospel narrative, and especially the resurrection of Jesus, is now admissible.

In the nineteenth century rationalists have fallen back upon the theory of hallucination. It is by this morbid phenomenon that in their judgment all the supernatural phenomena by which the invisible world is from time to time disclosed in our earthly life, are to be explained. But if hallucination, as a pathological fact, cannot be denied, its application is often illogical and outrageous. A victim of hallucination is a madman; he believes that he sees without himself what really exists merely in his own imagination; he makes objective what is subjective. In fact, he is the subject of a disease, and in his organisation itself the proofs of his morbid condition appear, in the forms of nervous excitement, ecstasy, eccentricity, and incoherence. To ascribe to hallucination the several clearly-presented scenes in which the risen Jesus appeared to the women who had followed him in his apostolate, to his disciples individually, or when assembled together, speaking to them in sublime language, and even eating with them—to ascribe all this to hallucination is alike irrational and insulting.

No such theory can account for the prodigious transforma-

tion of the apostles, who at first were so slow to believe, into men of unassailable and heroic conviction. The conduct of the Eleven, to confine our remarks to them, presents not the slightest trace of nervous excitement or incoherence. They are men sound in body and mind, men like others, without any extraordinary gifts, but at the same time without any eccentric idealism. There is one essential feature in hallucination: the person who is subject to influence always sees what he dreads or what he desires. Now the apostles had not a thought of the resurrection of their Master; they neither feared it nor desired it, and, not understanding, they refused even to believe it. They are precisely the opposite of visionaries: the latter imagine that they see what does not exist, while the former persisted in denying what really had taken place. To explain the possibility of such a state by the burning love of Jesus, the optical illusions natural to an Eastern atmosphere, or the dazzling sky of a Galilaean springtide, is to expose ourselves to the derision of anyone who is familiar with the East, and experienced in the subtleties and the transparent artifices of incredulity. The Jew and the Arab are no visionaries. In no race is the perception of nature less fully developed, and consequently no race is less accessible to refined ecstasies such as the modern imagination can alone experience.

Moreover, it must not be forgotten that the world has been won over to the faith by these men who preached a crucified and risen God. We have no example of visionaries conquering the world. On the contrary, they are destined only to receive compassion. And so to deny the miracle of the resurrection of Jesus is only to replace it by another, namely, the foundation of Christianity by visionaries.

To those who seem to understand only the laws of physical and animal nature, it is well to recall the universal laws of nature, moral and human, rational and divine. Death is the logical, fatal, inexorable consequence of sin. And if any

being has remained untainted by sin, it is just that he should escape death. The absolute holiness of Jesus guarded him against dissolution, and if, in his love towards men, Jesus delivered himself up to death, of his own free will, and in accordance with the commandment of his Father, the justice of God was to deliver him from it for ever. The resurrection is the great act of divine justice towards the only innocent Being that the world has ever known.

Thomas was the last of the Eleven to believe in his Master. Immediately upon the events, and just at the time when the pilgrims who had come to the Paschal feast were leaving Jerusalem, the disciples departed also and set forward towards Galilee. Jesus, in his lifetime, when he foretold the resurrection to them, had let them know that he would go before them thither;[1] and the women who saw him after he was risen informed the Eleven of their Master's commands to them to return to Galilee, where they should meet him.

Capernaum was, in all probability, the place whither the disciples returned. Peter's house was there; and, more than ever before, he had become the centre round which the others rallied. But the narratives of the Evangelists only deal henceforward with one set of facts, the appearances of their risen Master, and all else naturally shrinks into obscurity beside them; for they had for their result that the faith of the disciples was confirmed, the consciousness of their mission aroused within them, and between themselves and Jesus an indissoluble union inaugurated which was to defy the world.

One evening, at Capernaum, were met together Simon Peter, Thomas, Nathanael the Canaanite, the two sons of Zebedee, and two other disciples.[2] They were probably recalling to their minds the days when the Master was among

[1] Matt. xxvi. 32; Mark xiv. 28.

[2] John xxi. 1, etc.

them. That house, that lofty room in which they were assembled, those very walls, had sheltered him. That was his boat, the very one which used to be set apart for him. There was the place whither he loved to withdraw. Yonder the spot where he was wont to embark. The human heart does not change; it loves to awaken all the recollections which, as we recall the past, seem to give us our dear ones back again.

Peter returned to his nets. He said to his companions, I go a fishing. They said unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was come, as they drew towards land, they saw a figure that seemed to be waiting for their boat to land. It was Jesus, but none of the disciples knew him. And he said unto them, "Children, have ye any meat?" They answered him, No. And he said unto them, 'Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes.

Then their eyes were opened, and that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, for he was naked, and cast himself into the sea. And the other disciples rowed on in the ship, for they were not far from land, but as it were two hundred cubits, dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. In the mysterious meal which Jesus had prepared, we see a symbol of the providence with which he watched over his apostles. Jesus said unto them, "Bring of the fish which ye have now caught." Simon Peter went up into the ship, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. He who had said once before to

these same disciples, "I will make you fishers of men," showed them, by this abundant and unexpected capture, the future success of their apostolate. Jesus said unto them, "Come and dine." And none of the disciples durst ask him, Who art thou? knowing that it was the Lord, and being silenced by a holy dread. Jesus then came, and took bread, and gave to them, and fish likewise.

And when they had dined,[1] Jesus said to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He said unto him, "Yea, Lord; thou knowest that I love thee." He said unto him, "Feed my lambs." He said to him again the second time, "Simon, son of Jonas, lovest thou me?" He said unto him, "Yea, Lord; thou knowest that I love thee." He said unto him, "Feed my sheep." He said unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" and answered in his unbounded love and confidence, "Lord, thou knowest all things; thou knowest that I love thee." Jesus said unto him, "Feed my sheep."

Thus was Peter, who had denied his Lord, solemnly pardoned and rehabilitated in the presence of the apostles; thus was the repentant and loving disciple raised to the primacy of the Kingdom. To Peter alone is entrusted the flock, the lambs and sheep, the faithful and their pastors; it is for him to lead them to the pastures of Christ; and, as souls are nourished only by the truth and strength and love of God, it is for Peter, the chief of shepherds, to communicate this truth to them by his teaching, and this strength and love by the sacraments. Jesus appointed him the custodian of these incorruptible treasures. The Church, as a hierarchy, is henceforth centred altogether in him. The word of the Lord created it in a single instant, on the shore of that

[1] John xxi. 15-19.

very lake where he had promised Peter to make him a fisher of men.

But the sovereign office to which Jesus had exalted his apostle, by conferring upon him the fulness of his power under a form of words expressive of infinite love, "Feed my lambs; feed my sheep," was not to be without its trials. Nothing divine is free from suffering. Peter was to undergo the fate of his Master; he was destined for martyrdom no less than glory. Jesus thus announced it to him: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." This is what Jesus reserves for his dearest and greatest apostles. Formed after his image, and carrying on his work among mankind, they must bear the stigmata of their Master, give themselves up, like him, to be sacrificed, and bear witness to the truth which they declare by the fulness of devotion and the heroism of sacrifice.

Again Jesus said to Peter, "Follow me." He seemed to have some more private matter to confide to him; or perhaps he merely wished to show him, by this symbolic action, that in all things he was to follow in his footsteps. Peter obeyed, and, turning himself towards his companions, he saw John, the disciple whom Jesus loved, following with him, and he said unto Jesus, Lord, and what shall this man do? The question, though spoken in all affection, was yet not devoid of curiosity. Jesus rebuked him, saying, "If I will that he tarry till I come, what is that to thee? follow thou me."

This answer had about it a certain air of mystery, which gave rise later, among John's disciples, to a strange belief. They said that the beloved disciple would not die. The apostle himself rejected this interpretation, but without enlightening us as to the intentional obscurity of the saying

concerning him. Jesus seems to have intended to contrast the violent death reserved for Peter with the more tranquil death of John. All the apostles, with Peter at their head, will die, he seems to say, by the hand of the executioner, but the long career of John will never be cut short by martyrdom. The beloved Master will come to take him away. He is destined to perpetuate to Christianity the sublimest words of Jesus. No one so well as he, in his saintly old age, shall have the power to recall the Master's sayings. And surely it was well that he, who had most tenderly loved him, should have the privilege of remembering him best of all.

The presence of the Eleven in Galilee, and their combined testimony to the resurrection, had now gathered around them many of the disciples whom the death of Jesus had dispersed. They did not all believe the words of the apostles, nor those of those other privileged beings to whom the Master had appeared. A new and more solemn manifestation was to confirm their wavering faith.[1] It took place on one of the hills bordering upon the lake, no doubt on one of those to which Jesus had frequently been wont to retire with his apostles, to teach them and to pray. He had spoken of it beforehand to them as the place where they should see him again. Its name has faded from the memory of tradition. St. Paul, who speaks of this last appearance in Galilee,[2] distinguishes it as one of the irrefutable proofs of the fact of the resurrection. He was seen, he says, of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

When they beheld him they worshipped him. Then Jesus came near unto them and spoke to them, affirming his sovereign and universal power, and the mission which was reserved for his disciples. He said: "All power is given unto me in

[1] Matt. xxviii. 16, etc.
[2] I. Cor. xv. 6.

heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Each word uttered by the risen Jesus is filled with creative power. When he said, "Receive ye the Holy Ghost," he created the sacerdotal power to judge and sanctify. When he said to Peter, "Feed my lambs, feed my sheep," he created the primacy in the supreme hierarchy of his Kingdom. When he said, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he created the supreme power of the apostolate. He revealed to his apostles the boundless extent of their dominion, which is to be universal as God himself, because all men are invited to hear the voice of Jesus and to form part of his Kingdom. He sums up all that his apostles will have to tell mankind, that is, his own commandments. He set forth baptism to be the great sacrament of incorporation in the divine life which he has brought down upon earth, and which has for its end to raise us up to the Father, the never-failing source of this divine life, with the Son, who is its perfect manifestation, by the Holy Ghost, the only power capable of realising this incorporation.

Then he said unto them all, "I will be with you alway, even unto the end of the world."

Not only is he released from the bonds of death, not only is he living, but he is free from all the limitations of mortality and life. In spite of time and space, he will always be present in the midst of his disciples. The apostles themselves experienced during their life-time the truth of this; they lived, as we may say, under the constant influence of their risen Master. Although visible only on rare occasions, he was with them and in them. He was with them to rally

them, to lift them up, to triumph over their discouragement and incredulity, to take full possession of their minds, their consciences, their hearts, and to complete the organization by which they should be armed invincibly to fulfil throughout the ages the work of the Kingdom of God. None else but he took part in the marvellous transformation of a few Galilaeans into the conquerors of the world. He would have them come together once again, to meet him, for the last time, at Jerusalem.

And so they left for ever the land of Zebulon and Naphtali, and that sea by whose shores they had received their call, and came to the Holy City, where the Master was awaiting them.[1]

As the Eleven sat at meat, Jesus appeared in their midst, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. This reproach rings down through the centuries, and falls on all those who contemn the words of the witnesses entrusted with the mission of making public the life, death, and resurrection, the teachings and the hopes of Christ.

Then he reminded them of all that he had taught them when he lived among them, saying, "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then opened he their understanding, that they might understand the scriptures, and said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

[1] Mark xvi. 14, etc.; Luke xxiv. 44, etc.

WHEREON THEY CRUCIFIED HIM.

From the Painting by P. R. Morris.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Then, that he might make clear to them the divine nature of the power that should come upon them, he added, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." All such miracle-working power is the gift of the Holy Ghost. Whether it manifest itself visibly on the body, when it pleases God to confirm in this manner the superhuman work of his apostles; or invisibly on the soul in the privacy of the conscience, it is the same; in either case it proclaims the power of God

Jesus took his apostles and led them out of the city, towards Bethany, to the top of the Mount of Olives.[1] It was there that his agony, the bitter first-fruits of his passion, had been undergone; and it was there that he was to leave the earth and to enter into his glory above and in full view of the city which had crucified him, which still contained his tomb, and refused to acknowledge his triumph.

All the apostles and numerous disciples were present, and they put this question to the Master: Lord, wilt thou at this time restore again the kingdom to Israel?[2] He answered, "It is not for you to know the times or the seasons, which the Father hath put in his own power." We can see behind the question of the apostles the last remnants of those dreams of Jewish dominion which were about to be dispelled by the effulgence of the Spirit; and we see, in the reply of Jesus, the last effort to turn their thoughts towards this Spirit, whose docile and invincible instruments they were to become. "Ye

[1] Luke xxiv. 50, etc.
[2] Acts i. 6, etc.

shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

These were his last words. He raised his hands, and blessed his apostles; and while he was blessing them, they saw him parted from them, and carried up into heaven; and a cloud received him out of their sight.

Henceforward, heaven is opened, and the Kingdom of God established. The triumph of Jesus is begun. He leaves the earth only that he may free it from the bonds of evil and may save it: he has overcome the world.

APPENDICES.

APPENDIX A.

THE GENERAL CHRONOLOGY OF THE LIFE OF JESUS.

It is necessary to specify dates, which are one of the essential elements of history. While they determine the agreement and succession of events, they enable us the better to seize their character, and, in expressing the exact distance which separates them from us, they bring out the reality of facts and persons. The date is the first thing which disappears when a being is hidden in the distance of the past. We may still distinguish his appearance, but we can no more specify his date than an astronomer can calculate the distance of the suns which are included in the depths of the Milky Way. Men whose time can be determined are like those stars which we can place at their mathematical point in the immensity of space, and of which we can observe the evolutions and the phases.

Christ has his historic date, and the first duty of the historian who will write his life is to fix it. Now, in the existence of every man are three dominant dates: his birth, his entry into public life, and his death. These three dates constitute the general chronology of the life of Jesus. If we are contented with being nearly right by a few years in relation to these fundamental dates, which is, in fact, of little importance in the space of more than eighteen hundred years, and which is quite enough to show the historical fact of Christ, the certainty is complete, and the Gospel tradition leaves nothing to be desired. It is summed up in these words: Jesus was born under the Emperor Augustus and under King Herod, in the second half of the reign of one and the last years of the reign of the other. He was about thirty years old when he received the baptism of John. In the fifteenth year of Tiberius his ministry was active. He died in the reign of Tiberius, when Pilate was governor of Judaea.

These are the Gospel facts which are demonstrated, evident, and scientific, guaranteed by universal tradition, strictly established

by history. If we want to be more precise, and science has endeavoured to be so, if we want to name the very year in which Jesus was born under Augustus and before the death of Herod, to mark the exact year in which he entered into public life, to count the interval between that moment and his death, and, finally, to fix the year of that death, the day of the month and of the week, we enter into a wide field of discussion. For three centuries in France, in England, Germany, and Italy,[1] important works have been undertaken in order to obtain chronological accuracy. Gentile and Jewish authors have been examined, as well as monuments, inscriptions, coins, and astronomy. Calendars have been formed over and over again, whole lives have been spent, and great intellects have been devoted to the interpretation of Gospel documents; and men have succeeded only in establishing probable conclusions, whose diversity proves their inadequacy.

In relation to the exact year of the birth of Jesus, opinions hesitate between the year 747 and 751 from the foundation of Rome. For his entrance into public life, they hesitate between the year 26 and the year 30 and 31. For the duration of that life, between three or four Passovers; and, lastly, in relation to the year of his death, they move between the year 29 and the year 34 or 35, as extreme limits.

This variation springs from several precise causes: the uncertainty of the time of the universal census commanded by Augustus, and of the death of Herod the Great; the diversity of interpretation of the fifteenth year of Tiberius, of the thirty years of Jesus, according to St. Luke, and of the unnamed feast in the 5th chapter of

[1] Scaliger, *De emendatione temporum*; Longius, *De annis Christi*; Kepler, *De vero anno, etc.*; Calvisius, *Enodat. duarum quaest. circa ann. nat. et minist. Christi*; Hervaert, *Chronologia nova, vera, etc.*; Petau, *Doctrina temporum*; Usserius, *Annales V. et N. Test. et chronol.*; Labbe, *Concordia Chronolog.*; Tillemont, *Mémoires pour servir à l'hist. eccles.*; Lamy, *Harmonia sive concord. Evangel.*; Natalis Alexander, *Hist. ecclés.*; Dom Calmet, *Hist. de l'Anc. et du Nouv. Test.*; Bible de Vence, *Dissert. sur les Années de Jésus Christ*; Lardner, *Credibility of the Gospel*; *L'art de vérifier les dates*; Magnan, *Problema de anno nativit. Christi*; Sanclemente, *De vulg. aerae emendat.*; Ideler, *Handbuch der mathem. und techn. Chronol.*; Wieseler, *Chronologische Synopse*; Patrizzi, *De Evangel.*; Mémain, *Connaissance du temps evangél.*

the Gospel of St. John; the difference of the calendars as reconstituted by arithmetic and astronomy; and, finally, the interdependence of the fundamental dates in the life of Jesus.

It is not possible to establish chronologically the date of the birth of Jesus, without fixing that also of his death, and his entrance into public life. These dates are connected and interdependent, and are explained by each other. It will be seen that if Jesus, according to the formal testimony of St. Luke, was between thirty and thirty-one years old at the time of his baptism, in the year 781, his birth cannot be placed in 747; and if he died on Friday, the day of the Passover, in 783, his public life cannot have embraced a further period of more than three Passovers.

The fault of the greater part of systems and solutions is that they are not in accordance with each other, that they often oppose Gentile documents to the text of the Gospel, and the sacred texts to each other, that of John to those of Matthew and Luke, and Luke to himself; or, to escape this opposition, they deliver themselves over to arbitrary exegesis, too facile in expedients.

In giving my opinion on the fundamental dates of the history of Jesus, I believe that I have succeeded in giving, as their basis, the Scriptural interpretation of the Gospel texts, and the most complete harmony of the sacred authors and Gentile or Jewish historians, the only decisive authorities on such a subject.

I.

THE YEAR OF THE BIRTH OF JESUS.

A Scythian monk, Dionysius the Little, abbot of a monastery at Rome, who died in the year 556, placed the birth of Jesus in the year 754 from the foundation of Rome, and the year 4714 of the Julian period. This date was universally accepted by Christians up to the 17th century, and has determined that which has been called the "Vulgar era." For two centuries it has been recognised as wrong, and every historian has recognised that Jesus was born at least three or four years earlier. We find in the Gospels four important data which enable us to determine within two or three years, the date of the birth of Christ.

According to Matthew ii. 1 (compare Luke i. 5, and Matthew ii. 22), Jesus was born in the reign of Herod.

According to Luke ii. 1, he was born at the time of the taking of the census in Judaea, under Augustus.

According to Matthew ii. 2, 16, a star appeared to the wise men in the East, and again upon their arrival at Jerusalem and at the place where Christ was born.

Lastly, according to St. Luke iii. 23, Jesus, at the time of his baptism, was about thirty years old.

An attentive study of these various data obliges us to fix the birth of Jesus after the year 746 and before the year 751, for the census in Judaea could not at the earliest have taken place before the year 747, and Herod died in the course of the year 750-51.

§ 1.—*The Year of Herod's Death.*

(Vol. I., p. 63, etc.)

The declarations of Josephus on this point are precise. If we look at the *Book of Jewish Antiquities*, xvii. 8, 1, 6, 10, and the *War of Independence*, i. 33, 8, it is clear from these two passages that Herod died thirty-seven years after the decree of the Senate which raised him to the throne, and thirty-four after he entered into active possession of his power.

The decree of the Senate was only given at the united instance of Octavius and Antony. The two rivals must have been reconciled, but they did not come together till the death of Fulvia, in the year 714, according to Dio Cassius (48, 28). In that year only, therefore, can be placed the accession of Herod to the throne of Judaea, and, since he reigned thirty-seven years, his death must have taken place in the year 750-51.

Although he was named king in this decree of the Senate in the year 714, Herod only really assumed the power after he had conquered his kingdom, with the aid of the Romans, from Antigonus and his partisans. But Antigonus was not conquered, and Jerusalem was not taken, until three years afterwards, in the year 717, and, as Josephus expressly remarks, in the third month, Sivan (June or July). The thirty-four years of his reign, as estimated by Josephus, bring us, therefore, to the year 750-51. It is well to remark, in

regard to the accuracy of the figures given us by the Jewish historian, that, according to the wont of his nation, Josephus counted the years of the princes from the month of Nisan, so that a single day before or after the first of Nisan was equivalent to a full year.

The length and the end of the reigns of the three sons of Herod bring us to the same conclusion. Archelaus was deposed and sent into exile in the tenth year of his reign, say in the year 759; therefore he succeeded his brother in the year 750-51. Philip, the tetrarch of Ituraea and Trachonitis, died in the thirty-seventh year of his reign, 786; therefore, it began in the year 750-51, at the death of Herod. Herod Antipas, the tetrarch of Galilee, was sent into exile at Vienne, in Gaul, after reigning forty-three years, in the year 793; therefore, we must place the first year of his reign in 750-51.

Astronomy comes to the aid of history to give certainty and absolute accuracy to the date of the death of Herod. Some time before his death there was, according to the testimony of Josephus (*Antiquities*, xvii. 6, 4), an eclipse of the moon. Now, astronomical calculations establish in the most absolute manner (Ideler, *Handbuch d. Chronolog.*) that, in fact, an eclipse visible at Jerusalem took place between the 12th and the 13th of March, from eight minutes past one to twelve minutes past four. The full moon of the 15th of Nisan occurred, in the year 750, on the 12th of April. If, therefore, Herod died, according to what we have already stated, seven or eight days earlier, we must place that event in the months which followed the Passover of 750.

§ 2.—*The Census under Quirinius.*

(Vol. I., p. 47, etc.)

According to St. Luke, the birth of Jesus at Bethlehem coincided with the general census ordered by Augustus, and carried out in Syria by Quirinius.

The fact of this general census has been denied. The author of the third Gospel has been accused of having confounded it by a grave anachronism with that which was made ten years later by the same Quirinius, Governor of Syria, coincidently with the exile of Archelaus, and the conversion of Judaea into a Roman province.

The question is one of extreme importance for the Gospel history;

if it is answered in the sense of this denial and this accusation, nothing remains of the affirmation of St. Luke, when he narrates that Jesus was born at Bethlehem, on the occasion of this very census, which brought Joseph and Mary his mother to that town.

And first, it is unlikely that St. Luke confounded these two facts of census-taking, since he knew them both and alluded to them directly. (Luke ii. 2; compare Acts v. 37.) Only those things which are not understood are confounded, but we always distinguish what we know, for knowledge implies distinction. Now, the first census-taking which he points out in his Gospel was only a numbering of persons, men, women, and children, at their own birthplace; while the second (Acts v. 37) was the levy of a tax which completed the enslaving of the Jews, for which the first had cleverly paved the way. The first took place under the immediate direction of the legate of Syria, Quirinius, and the second ended under the ordinary government of the same Quirinius, who had become praetor of the province of Syria, to which he had definitely annexed Judaea.

The question is, therefore, to establish that a general census was commanded by Augustus; that it was extended to Judaea towards the end of the reign of Herod; that it was carried out under the immediate direction of Quirinius, Imperial legate of Syria, and that it was distinct from the census-taking ten years later, an operation which we must consider as the completion of that begun under Herod. We find that we can prove these facts impartially and historically, and so justify St. Luke from the reproach of anachronism which is brought against him, by giving to the first two verses of chapter ii. an interpretation which no scholar can refute.

Mommsen, the celebrated historian of Rome, has pronounced resolutely not only against the fact of a general census of Judaea before the deposition of Archelaus in 759–760, but even against its possibility. (Mommsen, *Res gestae August.*, 125.)*

* NOTE OF THE EDITOR.—The supposed anachronism committed by St. Luke has been disproved, once for all, by Mommsen himself, as we shall presently see. It was on this anachronism that M. Renan, with his characteristic precipitancy, thought himself authorized to deny the authen-

The census of persons had to take place at the home of the family and the birthplace, according to the plan declared by an edict of Claudius the consul two centuries before Christ. The declaration required by the census included circumstantial details. The free man had to give his name, take the oath, and declare his domicile, the value of his property, and the names of his father, mother, wife, and children. (Dionysius of Halicarnassus, iv. 5, 15.)

According to Ulpian of Tyre (l. II., *De censibus*), the age of the persons had to be declared. He gives the reason that it might exempt them from the payment of taxes, as was the case in the provinces under the government of Syria, where a poll-tax was only demanded for males above fourteen years, and for females above twelve. All free women came into the census (Dionysius of Halicarnassus, iv. 15). This last detail is one of the differences between the Jewish and Roman mode of taking the census. Among the Jews, women did not appear. Among the Romans, they had to go once a year to pay their poll-tax in person. The

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ticity of St. Luke's narrative, and to give Nazareth, instead of Bethlehem, as our Saviour's birthplace.

"Père Didon blames Mommsen," says M. Arthur Loth, in *l'Univers* of December 1, 1890, "for having affirmed that no census of Judaea could have been taken before the deposition of Archelaus. This is ignoring the fact that *it is Mommsen himself who has furnished us with the elements of a victorious solution of the problem* in a Latin inscription, skilfully restored, and in which it is stated that Quirinius was twice legate of Syria. (*Corpus inscriptionum latinarum*, xiv, No. 3613, p. 397).

"At this moment, then, the correctness of St. Luke's text regarding the two legations of Quirinius is a thing established in the estimation of the scientific world. The anachronism of the census which coincided with the birth of the Saviour, has now disappeared. It is perfectly rational to suppose that the operation of the census may have been twice made under the same Governor. Renan would not now dare, in presence of the document establishing the correctness of the Gospel text, to write the phrase with which he began his *Vie de Jésus*.

"Père Didon had only to consult the erudite work in which M. Vigouroux has accumulated such precious materials for a *Critical History of the New Testament*, in order to be informed on the actual state of the controversy regarding the census of Quirinius." (*Le Nouveau Testament et les Découvertes Archéologiques*, pp. 81–192; Paris, Roger et Chernovitz.)

solemnity of the "Paganalia" is well known, which was instituted by Servius Tullius, and of which Dionysius of Halicarnassus, the contemporary of Augustus, speaks (iv. 4). All the inhabitants of the villages (pagani) had to be present, each one bringing a "numisma." This piece of money was different for men, women, and children. We see in this the Roman spirit of detail. Those who presided over the sacrifices thus knew the number of inhabitants in every town, with their age and sex. The obligation laid upon women to be enrolled in the census was kept up to a late period. Sozomenus (*Hist. eccles.*, v. 4), speaking of a similar census taken at Caesarea under Julian the Apostate, writes that "the whole population of Christians, including women and children, had received an order to enrol themselves."

The taking of the census was accomplished in the name and by the orders of Augustus. "The Emperor," says Suidas (*Lexicon*, Ἀπογραφή), "chose twenty persons distinguished by their conduct and honesty, and sent them into all the provinces under his power, to take, in his name, the census of persons and goods. He ordered them, at the same time, to levy, after the census-taking, a tax for the public treasury."

It appears from this passage that the great taking of the census was the work of a special delegate of the Emperor, and was quite apart from the ordinary power of the governors of provinces.

The whole genius of Rome, wary and circumspect, appears in this fact. By dividing these functions, the Emperor made certain of carrying them out, and, by confiding the delicate work of the census to eminent persons, he avoided a collision between the proconsuls. These extraordinary delegates were called "censitores" or "legati ad census," and they were aided in their task by subalterns, "adjutores ad census." The Emperor himself in person directed the census in the province of Gallia Narbonensis in the year 27 before Christ, and when at last he delegated Drusus to continue it in the six provinces of Gaul, each of these provinces had its own governor. Sixty years after Jesus Christ, Tacitus (*Ann.* xiv. 46, etc.) records a new census in Gaul, and again it was not carried out by the ordinary governors of the provinces, but by eminent persons, whose names he mentions: Quintius Volusius, Sextus Africanus, and Trebellius Maximus. The "censitor," as we see in the case of Germanicus, thirteen years after the birth of Jesus

Christ, sometimes received the supreme command of the armies of the country which he had to enumerate. (Tacitus, *Ann.*, i. 31, 33.)

These censuses played a great part in the reign of Augustus. He ordered them at Rome every five years, and more than once he extended them to the rest of Italy and to all the provinces of the empire. From the battle of Actium to his own death there were nine. Three of this number were of considerable importance, and are mentioned in the famous inscription of Ancyra. It must, however, be acknowledged that this mutilated marble speaks only of the census of the Roman citizens, and not of the provinces of the empire. According to this celebrated table, Augustus had closed three "lustra:" the first in 726, twenty-six years before the "vulgar era," with Agrippa as his colleague in the consulate; the second in 746, seven years before Jesus Christ, when in sole possession of consular power, in the consulate of Censorinus and Asinius; and the third in 767, thirteen years after Christ, the last year of his reign, with Tiberius, who was associated with him in imperial power, in the consulate of Sextus Pompeius and Sextus Apuleius. If a census of the provinces took place, it was evidently the result and complement of that of the citizens. These two operations complete one another. They were one of the greatest services which a magistrate called to the honour of closing a "lustrum" could render to the empire. Moreover, the custom of following the general census of the citizens by that of the colonies and other free inhabitants was observed before as well as after Augustus. (Livy, xxix. 37; Tacitus, *Ann.*, xiv. 16.)

Though we have no precise text, yet Tacitus, Suetonius, and Dio Cassius at least give us some certain indication that such a census was carried out in the provinces. Indeed, Tacitus (*Ann.*, i. 11) speaks of a book, *Libellum*, written by the hand of Augustus, in which were described all the resources of the State; the number of citizens and allies under arms, the number of the fleet, the kingdoms, the provinces, tributes and taxes, expenses, and gifts. Suetonius (*August.*, 101) speaks also of the same book, which he calls the *Breviarium Imperii*, in which the Emperor noted down how many soldiers he had under the flag, the money either in the treasury or in the public purse, and how much of the taxes was still unpaid. Dio (lvi. 33) repeats Suetonius's words, adding, "And all other things of the same kind which belong to the government of the empire." Notions so detailed, so precise, so positive, are not invented; they suppose a far-reaching inquiry, and I may ask every

historian who writes in good faith what name can be given in the government of the empire to such investigations as these, if not that of general census.

It is uncertain whether this census was renewed or continued during the three lustra mentioned in the table of Ancyra, but it is certain that the second lends itself better than either of the others to this great fact. In the year 746, the seventh before Jesus Christ, the empire was wholly at peace; the temple of Janus was closed for twelve years; Augustus was at the height of his glory and power, and devoting himself entirely to administrative reforms. Then he took the measure of his lands, numbered his subjects, imposed his corrected calendar, widened the basis of taxation, and regularised its collection. Therefore, all historical probabilities and weighty reasons unite in justifying St. Luke's words: "In those days went forth a decree from Caesar Augustus that all the world should be taxed."

Without speaking of Orosius (vi. 22) or Isidore of Seville (*Orig.*, v. 36), whose impartiality may be doubted, Cassiodorus (*Var.*, iii.) and Suidas, one of whom could appeal to sources which we have lost, the other who lived amongst many ancient monuments, still intact, and who has preserved for us more than one precious fragment, both declare, in their own manner, the truth of this great fact which was accomplished seven years before Jesus Christ, and a few years before the death of Herod, an act of which Tacitus, Suetonius, and Dio give us the results, and which Luke the Evangelist alone has directly affirmed.

A new difficulty presents itself. If we admit this universal census, how could it extend to Judaea, since this little kingdom was not then a province of the empire? The census applied to the provinces, and not to allied kingdoms. That is the question.

While we recognise an essential difference, on the one side, between countries annexed to Rome as an integral part of the empire, under the name of colonies and provinces, and administered directly by Roman authorities, and, on the other side, countries to which Rome still permitted a shadow of independence, in giving them kings chosen by herself, it would be a grave error to suppose that these last enjoyed true self-government. The allies of Rome were in reality, as the peoples of Italy were before them, true subjects of the empire, and, like them, subject to the census. Tacitus (*Ann.*, iv. 41) says this in express terms of the little kingdom of Archelaus, in

Cilicia, "Nostrum in modum deferre census adigebatur gens Archelao regi subjecta." And it was the same in Judaea under King Herod.

It must not be forgotten what, at that time, this little kingdom and its king were to the Romans. They regarded the one as their property, the other as their vassal. If they allowed the Jewish nation to remain under a particular prince, it was from prudential motives. They looked upon it as a bulwark against the Parthians and the disturbed Arab tribes. Moreover, they disposed of it as they chose. Antony gave to Cleopatra, who had asked for the whole of Palestine, a portion of that province. And if Herod was reigning, it was the decree of the Senate, moved for by Octavius and Antony, that had made him king. He never enjoyed the autonomy of a true sovereign. Throughout his reign the governors of Syria were the real masters in Jerusalem and the whole kingdom. There was not a single act of this "Ruler" ("regulus") which did not need the imperial sanction. If he levied taxes in the country for himself, he had also to pay a tribute to the Emperor. If he wished to judge and condemn even his own children, he was always careful to ask permission of Augustus. Not only had he to pay taxes to the empire, but he was obliged, like all kings entitled "allied sovereigns" ("socii"), to furnish auxiliary troops. In the year 747, Herod destroyed some Arab bands who were giving trouble on his eastern frontiers. This act was disapproved at Rome, and Augustus made him understand that he should treat him no longer as an ally, but as a subject.

This enslaving rule, of which we have named only certain characteristic details, shows sufficiently how insignificant these little kingdoms were considered by Rome, and how great an infliction the census was to them, since it was the sole basis for determining the amount of the annual tax and the number of the auxiliary troops which must be levied in times of war. However, in order to respect the semblance of the independence of these States, and not to mortify national susceptibilities which were particularly excitable among the Jews, the name of Herod was joined to that of Augustus (*Antiq.*, xvii. 3) in the formula of the oath of fidelity.

Rome understood the temperaments of those with whom she had to deal; she knew how to modify her laws, conforming their application to needs of place and time. No doubt, long before Judaea was formed into a province; a transformation which took away from the Jews all their independence, and which was to a certain extent defined by the levy of the tax in the year 9 of the

vulgar era, under the government of Quirinius, Rome had endeavoured to prepare men's minds for the change by a subtle policy leading gradually towards it. And no doubt the census of the year 747, that is, the year 7 before the era of Dionysius, was, on the part of Augustus, the first decisive act of this annexation.

Some critics have expressed surprise that such an operation should have been passed over in silence by the historian Josephus, who has left in his *Antiquities* a complete and detailed account of the reign of Herod. This silence has been weighed against the declaration of St. Luke, whom the rationalistic critics have not hesitated to accuse of error. I do not believe in this alleged silence of Josephus; and, just as Tacitus, Suetonius, and Dio had given us facts which are inexplicable without a general census of the provinces of the empire and the allied kingdoms, the Jewish historian, when impartially examined, gives us a distinct fact which presupposes the application of this same census to Judaea. In the *Book of Antiquities* (xvii. 2, 4), we find the following passage: "This name of 'Pharisee' was especially applied to those who had the audacity to resist the kings; they were a party of able men, and prompt to resist and disobey them openly. So, *when the whole Jewish nation was forced to be faithful to Caesar and to the interests of the king*, they refused the oath. They were more than 6,000, and the King condemned them to pay a fine."

Now, what was this oath? The name of Caesar certainly betrays a Roman origin, and this was the very formula which accompanied the Roman census. If the name and the number of the refractory Pharisees was known, this is of itself proof that they were individually called before the commissioners charged to receive their declaration of fidelity to the Emperor and to the King. A great number of learned men have accepted this conclusion, and it seems difficult to refute it.

Certain authors, amongst others Wieseler (*Chronologische Synopse*), have explained, moreover, the silence of Josephus. The prudent historian avoided, as much as possible, every idea and every fact which could throw the least suspicion on the Roman authorities and the constant obedience of his countrymen. So, for example, is explained the very partial mention of the expectation of the coming of the Messiah, and its various effects on the national life of the Jewish people.

A new and last difficulty arises from the text of St. Luke: "This

numbering was first made when Quirinius was governor of Syria." There is no doubt of the fact that Quirinius did not become procurator of Syria till about the year 6 or 7 of the vulgar era; he therefore could not have presided over the census when Herod was living, nine or ten years earlier. The anachronism is evident. The solution of this difficulty has given rise to different systems of interpretation, of which the value is not, in our opinion, at all equal. [The note, p. 396, solves the difficulty.—Ed.]

We cannot agree with the desperate expedient of those who have sacrificed the whole of the second verse as a mistaken gloss of some ignorant commentator, a gloss which, from the margin, has insensibly passed into the text. Since the same Evangelist has mentioned a census different from that which Quirinius carried out (Acts v. 37), why did he not say a single word to prevent confusion arising in the mind of the reader? If this verse was a later addition, how is it that there is not a single manuscript in which it does not occur, and how came the Vulgate to insert it with the others without any suspicion of a mistake?

More careful interpreters have had recourse to grammar to justify St. Luke. They have proposed to read not *αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμεύοντος*, but *ἐγένετο πρώτη ἡγεμεύοντος*. This is, in fact, the most ancient reading, being found in the Codex Sinaiticus, recently discovered and published by Tischendorf.[1] We should then translate: "This first census was made before Quirinius was governor of Syria." This solution, which we may call grammatically correct, was proposed for the first time by Hervaert (*Nova vera chronologia*, 1612), and is based on the numerous examples drawn from Greek authors in which the word *πρώτη* is coupled in the sense and as an equivalent of the comparative of *προτέρα*. Theophylact, bishop of Bulgaria (1070), no doubt following the previous Greek interpreters, had already interpreted in this manner the verse of St. Luke.

We may go still further, and, giving to the verse a sense still more complete and precise, translate it: "This numbering was accomplished before *that of* Quirinius, the governor of Syria." This interpretation, no less grammatically correct than the other, has the advantage over it that it mentions two censuses, and establishes their chronological relation.

A third system, instead of distinguishing the two censuses, treats

[1] *Novum Testamentum graece ex Sinaitico codice.* Lipsiae. 1865.

them as successive portions of one measure, of which the numbering (ἀπογραφὴ) related by St. Luke was the beginning, and of which the census (ἀποτίμησις) in the time of Quirinius, ten years later, was the consummation; and we then translate ἐγένετο by "was accomplished, or finished." It seems difficult to uphold the grammatical correctness of this interpretation, excellent as it is from an historical point of view.

We may, however, keep to the text and the simple and clear affirmation of the writer, telling us that this first census, distinct from the second, which took place ten years later, was executed by Quirinius, governor of Syria. We know, it is true, that at this time, the ordinary governor of the province of Syria was, according to the testimony of Tertullian, who knew the text of St. Luke, not Quirinius, but Sentius Saturninus. (*Contra Marc.*, iv. 19.) It is quite probable that the taking of the census was entrusted to a perfectly distinct authority from the ordinary governor of the province, and therefore Quirinius may have been the authority thus appointed for the census. There is nothing to oppose this, either in Roman custom or in history.

We know, in fact, and have already established it, that the operation of the census-taking under Augustus had been confided to special delegates, persons known both by their honourable character and the services they had rendered, Dionysius the Geographer among others. (Pliny, *Hist. nat.*, vi. 14.) On the other hand, Tacitus (*Ann.*, iii. 48) relates that Quirinius, who had rendered to Augustus services which were rewarded by a consulship twelve years before the vulgar era, received a short time afterwards the distinguished honours of a triumph for having defeated and forced back into their entrenchments the Hamonades, a tribe of Cilicia. Tacitus is confirmed by Strabo (xii. 15), who gives us details about this victory. He tells us that Quirinius reduced the rebellious people by famine, made 4,000 prisoners, and did not leave a single man in the country capable of bearing arms. In what capacity did Quirinius act on that occasion? In our opinion he was the legate of Augustus, the chief of the military government, which was entrusted at that time with four legions with which to overawe Cilicia, Syria, and Phoenicia. As such he reduced the Hamonades to subjection and presided at the census of these provinces of the East, which came to the Emperor, a census which no one escaped, neither Archelaus, king of Cappadocia, in the province of Cilicia, nor Herod, king of Judaea, in the province of Phoenicia.

So the text of St. Luke is explained and justified; this first numbering was under the orders of Quirinius, in Syria.[1]

Now, as this census agrees with the edict of Augustus mentioned on the monument of Ancyra, in the year 747 of Rome, that is, the year 7 before the vulgar era, we cannot put back further the time of the birth of Jesus, which took place at Bethlehem just as the census was taking place. And, on the other hand, Jesus having been born before the death of Herod, it is not possible to place his birth after the year 750 of Rome; therefore, the greatest date in history must be fixed between 747 and 750.

§ 3.—*The Star.*

(Vol. I., p. 57, etc.)

We have to consider what was the star of the Messiah, the King of the Jews, which the Magi professed to have seen in the East, and which was the sign that announced his birth. No doubt we must see in it some celestial phenomenon, but of what nature the words of the first Evangelist do not permit us to determine.

If this extraordinary phenomenon was interpreted by the Magi as the sign of the birth of the King of the Jews, this proves, in the first place, their astrological occupation, and, in the second place, their knowledge of those religious traditions which were universal in the East, as Tacitus and Suetonius testify; traditions which announced about that time the coming of men from Judaea to subdue the world: "percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judaea profecti rerum potirentur." (Suetonius, *Vesp.*, iv.; Tacitus, *Hist.*, v. 13; Josephus, *De bell. Jud.*, vi. 6, 4.) The Jews of the dispersion had spread abroad in every direction their hopes of a Messiah. They were well known to Arabians and Parthians, even Chinese and Hindoos, Egyptians, Romans, and Greeks, and there is no reason why these Magi from the land of Balaam should not have kept some remembrance of the star which their ancestor saw rising out of Jacob. The belief that such a star was to announce the birth of the Messiah did not come, in the first place, from the Magi, but was part of the popular belief of the Jews as to the Messiah.

[1] Cf. Magnan, *De anno natalit. Christi*; Sanclemente, *De vulg. aerae emendat.*; Abbé Mémain, *Études chronologiques*; etc., etc.

The Magi spoke of it as a thing known and universally awaited. "We have seen," they said, "his star in the East." Those who questioned them, Herod and the Sanhedrin, heard nothing new from them as to the connection of the star with the birth of the Messiah; but at the news which the Magi brought, Herod and the whole city were moved. This universal belief does not take anything away from the historic character of the Gospel narrative, but rather confirms it. All the Gentile nations of antiquity were addicted to astrology, and believed that extraordinary revelations, principally having regard to the birth and the death of illustrious men, were to be gathered from the stars, the comets, and the constellations. (Lucan, i. 529; Suetonius, *Caes.*, 88; Seneca, *Quaest. nat.*, i. 1; Josephus, *De Bell. Jud.*, vi. 5, 3; Just., 37; Lamprid., *Alex. Sev.*, 12.)

The Jews were not, however, deficient in these astrological powers. They believed that a celestial phenomenon was to accompany the birth of their Messiah, and they had always understood in a Messianic sense the words: "There shall come a Star out of Jacob." (Numbers xxiv. 17.) The belief in the star of the Messiah remained after Christ. The Sohar, which dates from the first century, gives us numerous proofs of this. The Testament of the twelve patriarchs says: "A special star as of a king shall rise for him in the heavens."[1] In the time of Hadrian, when the false Messiah appeared, who called himself the Son of the Star (Bar-Kokbah) in allusion to the 17th verse of the 24th chapter of the book of Numbers, the Jews rallied eagerly to him, because they believed that the ancient prophecy of Balaam was accomplished in him.

The mythical school has only seen in this star a pure invention intended to give a new title to the Messiah.

The rationalistic school, from the 17th century, has rather preferred to see in it a star like that which appeared, in 1604, between Mars and Saturn, and just below Serpentarius, at the time of the conjunction of the three planets, Jupiter, Saturn, and Mars. This conjunction was calculated for the first time by Kepler (*De nova stella in pede Serpentarii, et qui sub ejus exortum de novo iniit trigono igneo.* Pragae, 1606), and after him by other astronomers, to recur every 800 years.

The Catholic school, without rejecting this astronomical indication, has not generally believed that it applies to the text of St. Matthew. The part which the star plays in the Gospel narrative hardly seems, indeed, consonant to the functions of an ordinary

[1] Καὶ ἀνατελεῖ ἄστρον αὐτοῦ ἐν οὐρανῷ ὡς βασιλέως.

star. It went before the Magi, and led them on, προηγεν αὐτοὺς, till it came and stood above the place where the Child was, ἕως ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. The text does not allow us to distinguish two stars; one in the natural order, which warned the Magi in the East in the land whence they came, and another in the supernatural order, which led them to the home of the Child. It is one and the same star: ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ. If we interpret the passage strictly, it must be admitted that the Evangelist plainly indicates a phenomenon outside the laws of nature, produced directly by God in order to lead the Magi to recognise the Messiah.

But, although St. Matthew did not indicate the astronomic star of which Kepler speaks, he was the occasion of its discovery.

In the first years of the seventeenth century, while theologians in Germany were disputing ardently about the year of Jesus' birth, towards the end of the year 1603, a strange phenomenon appeared in the sky. On the 15th of December occurred the conjunction of the two planets, Jupiter and Saturn; in the spring of 1604, Mars was joined to them; and, further, a body like a fixed star appeared in the neighbourhood of the two planets, towards the East, at the foot of the constellation Serpentarius. At first it was of an extraordinary brilliancy, like that of a star of the first magnitude, but insensibly grew paler. Scarcely visible in October, 1605, it finally disappeared in March, 1606. This conjunction, to which the astrologers, and among them no doubt the Magi, as Kepler remarks, have always attached much signification, reappears every twenty years, but takes over 800 years to pass round the zodiac. This great astronomer sought to find out whether at the beginning of the Christian era, at the time of the birth of Jesus, such a conjunction might not have taken place. Now, his researches resulted in discovering the wonderful fact that the conjunction had indeed taken place in the year 747, in the second half of the sign Pisces, near to Aries, and in the spring of the following year, 748, Mars, under this sign, was joined to Jupiter and Saturn.

He thus explains the star of the Magi. This rare conjunction of the three planets excited the attention of the Magi all the more that the phenomenon appears to have been accompanied by the apparition of an extraordinary star. Now, if we admit that this new star came at first, not only at the time when Saturn and Jupiter were near each other, that is to say in June, 747, but also close by these

planets, as it was in the years 1603, 1604, and 1605, of our epoch, the Chaldaeans would surely have believed, according to the rules of their art, then in full vigour, that a great event had been accomplished. (Kepler, *De nova stella in pede Serpentarii*, 1606; *De vero anno quo aeternus Dei Filius humanam naturam in utero benedictae Virginis Mariae assumpsit.* Francf., 1614.)

If it is rigorously established by astronomical calculations that such a phenomenon was produced, it seems unlikely that the Persian or Chaldaean astrologers, known as the Magi, should not have observed it; and if they did observe it, it is natural to conclude that they attached to it some mysterious signification, and notably the birth of that personage expected in Judaea, who, according to tradition, was to be the master of the world. The calculations of Kepler were carried on and brought to precision in Germany at the beginning of this century by Pfoff (*Der Stern der Weisen*, Copenhagen, 1827), by Schubert (*Das Licht und die Weltgegenden sammt einer Abhandlung über Planeten-Conjunctionen und den Stern der drei Weisen.* Bamberg, 1827), and by Ideler (*Vermischte Schriften*, Band I.).

We may then conclude that if the star which showed itself in conjunction with Jupiter, Saturn, and Mars appeared in 747, as the Magi did not come to Jerusalem until the next year, we must place the birth of Jesus in 748 or 749. It is yet to be established whether these mysterious travellers arrived at the very moment of the birth of Jesus, or a year afterwards, as St. Epiphanius and others have believed. On this last hypothesis, we must place the birth of Jesus in 747 or 748, at the latest.

§ 4.—*The Baptism of Jesus.*

(St. John i. 28, etc.—Vol. I., pp. 135, 197, etc.)

One of the most precise and important chronological documents to fix the date of the birth of Jesus, and, indeed, all the facts in his life, is the passage in St. Luke iii. 23. Jesus, according to the Evangelist, was about thirty years old when John appeared on the banks of the Jordan, and Jesus himself came to receive his baptism. If we can succeed in fixing the year of Jesus' baptism, we shall at the same time determine that of his birth. In this we think we can succeed, starting from a chronological datum in the fourth Gospel, a datum all the more certain that it is unintentional, and in full concordance with the data in the third Gospel.

After having mentioned various facts (i. 31-34; cf. i. 26) which presuppose the baptism of Jesus, St. John mentions a Passover, the first which Jesus celebrated at Jerusalem after his baptism. It will, therefore, be sufficient to fix the date of that Passover, to mark the extreme point before which we must place the baptism of Jesus. Now, St. John, explained by Josephus, allows us to fix this precious date.

"Forty and six years," the Jews are made to say (ii. 20), "was this Temple in building, and wilt thou rear it up in three days?" Therefore, at the moment when the Jews so replied to Jesus, forty-six years had elapsed since this edifice had been begun, and, according to the testimony of Josephus (*Antiq.*, xx. 9, 7), it was completely finished a little before the outbreak of the Jewish war. Adding the figures 46 to that which marks the time at which Herod began the restoration of the second Temple, we shall obtain that year in which the Jews pronounced these words; and, consequently, the year of the Passover which followed the baptism of Jesus. Now, Herod began this great work (*Antiq.*, xv. 11, 1) in the eighteenth year of his reign, probably at the feast of the Dedication, in the month Chisleu (734 of Rome); in any case, certainly before the Passover of 735. Adding 46 years, we get the Passover of 781, and, consequently, it was in the second half of the year 780 that Jesus received his baptism. According to St. Luke (iii. 23) Jesus was about thirty years of age when he was baptized; he therefore must have been born about the year 749–750.

And here it is as well to remove a mistaken interpretation made by a good many commentators about the 15th year of Tiberius. This error has been the source of inextricable difficulties in the chronology of the life of Jesus.

The important date given by St. Luke cannot apply either to the baptism of Jesus, or the beginning of John's ministry. In fact, if the Baptist began his work, and if Jesus received his baptism in the 15th year of Tiberius, that is the year 782, it would follow that Jesus, who must have been born before the year 750, would have been thirty-three years old. But Luke says expressly that he was about thirty years old. How then can we deny this clear affirmation, and make the third Evangelist contradict himself? The date given by the third Gospel really marks the end of the public ministry of John, and the beginning of that of Jesus, which the synoptics have taken care to attach not to his baptism, but to the imprisonment of the Baptist.

With regard to the baptism of Jesus, we may begin by asking at what time John began to baptize? The Gospels give us no formal date; for, as we have seen, the 15th year of Tiberius marked by St. Luke (iii. 1, 2) indicates another event. In this there is nothing astonishing, for the Evangelists were not writing the life of John, but that of Jesus, and they have spoken of the former only incidentally, and in so far as it was necessary to explain the acts and the office of the Messiah.

It is, however, possible to arrive at an approximate result. The account of the baptism of Jesus shows that John had already been baptizing for some time when Jesus came to him at the Jordan. Now, Jesus was baptized in the course of the year 780; it therefore results that the preaching of the Baptist cannot have begun after that date; and if we consider that, according to the custom of the Jews, all men had to attain their thirtieth year before exercising any public function, it would result that John, being the elder of Jesus by six months, must have begun his preaching about the year 779. It was only a little later that the new Prophet drew the attention of the Sanhedrin upon himself, and it sent the solemn embassy to him which is described in the fourth Gospel (i. 19-27).

It is worthy of remark that a little before John had attained the age of thirty, that is the year 779-780, the Jewish Sabbatical year came round, a year set apart as especially holy, a time of repose, deliverance, and pardon, which recurred every seven years (Levit. xxv.; Deut. xv.). Many of these years are mentioned in the course of history by sacred or profane authors. The first Book of Maccabees (vi. 49-53) speaks of the Sabbatical year 150, according to the era of the Seleucidae, that is, the year 590-591 of Rome; Josephus (*Antiq.*, xiii. 8, 1) speaks of the year 716-717, and the Talmudic tradition of the year 821-822. All these figures are exactly separated by the multiples of seven, and, as Wieseler in his *Chronologische Synopse* (5, 205) remarks, by adding 189 years to the first of these Sabbatical years, that spoken of in the Book of Maccabees, or taking 42 years from the last, which is mentioned in the Talmud, we arrive at the year 779.

It was no doubt at the beginning of that year that the Baptist heard the voice of God calling him. And he could have good hope of interpreting it successfully to the people, seeing that they would be more readily drawn after him in a time of repose, and when worldly cares had given place to religious reflection.

The baptism of Jesus took place, in any case, about the middle of that year.

It will be seen that, whatever way we follow to determine the birth of Jesus, we arrive at the same result. All the data harmonise together; the year of the death of Herod, the universal census, the star of the Magi, and, finally, the baptism of Jesus.

II.

THE INAUGURATION OF THE PUBLIC MINISTRY OF JESUS IN GALILEE.

(Vol. I., pp. 174, 225, 249, etc.)

One of the most important points to fix in the Gospel history is the time at which John the Baptist was imprisoned by Herod, and, disappearing from the scene, left to Jesus free scope for his Messianic action. This is so important, that the three first Gospels have made it the starting-point of their parallel account of the public life of Jesus. To prove this we have only to compare together the three corresponding passages, Matthew iv. 12, 17; Mark i. 14; Luke iv. 14. "Now when Jesus had heard," says St. Matthew, "that John was cast into prison, he departed into Galilee." St. Mark: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God." And St. Luke: "And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through the region round about."

It will no doubt be remarked that St. Luke does not, like the two other Evangelists, in the same verse, mention the imprisonment of John the Baptist; but he has already recorded it (iii. 19, 20), which makes it unnecessary to speak of it here; while St. Matthew (xiv. 1, 12) and St. Mark (vi. 14, 29) only give a detailed account of this imprisonment later, referring to it incidentally in speaking of Herod the Tetrarch, who was disquieted at the increasing fame of Jesus.

If, according to the three synoptic Gospels, the public life of the Master was only actually begun when John the Baptist was cast into prison; then, if we fix the date of the second fact, we determine that

of the first, and everyone can see the value of such a result. Now, according to the witness of the synoptic writers, the imprisonment of John the Baptist was coincident with the departure of Jesus into Galilee. On learning that his Forerunner had been delivered up, they say Jesus quitted Judaea and went to take up his abode in Galilee. If, then, we can fix the precise time of this return, we shall have at the same time that of the imprisonment of John the Baptist.

The fourth Evangelist on this point, as on so many others, gives us unexpected light. In chap. vi. 1, he brings Jesus back into Galilee, after the journey mentioned in chap. v., a journey occasioned by a feast of which the name is not given. Now, we have to discover this feast, for, as the Jews celebrated their solemnities on fixed days, we can determine by that the day and the month; and as we know already that it preceded the 15th of Nisan, 782, it will lead us to the year that we seek. The exegesis of the first verse of the sixth chapter of St. John has given rise to various systems among the commentators. Some, as St. Irenaeus, Rupert, Jansenius, Tolet, Lucas, Cornelius Lapierre, have seen in the unnamed feast the Passover; others, as St. Chrysostom, Cyril, Theophylact, Euthymius, Maldonat, the feast of Pentecost; while others, again, as Kepler, Petau, Lamy, Tholuck, Anger, Wieseler, have interpreted it as the feast of Purim.

It is this last opinion which we adopt, and on the following grounds:

First, if John had wished to mention one of the great Jewish feasts, such as the Passover, the Pentecost, or the feast of Tabernacles, he would certainly have mentioned it by its name. His Gospel makes this perfectly clear, for when he speaks of the Passover he names it always in formal terms τὸ πάσχα;[1] and he only employs the expression ἡ ἑορτή, literally, the feast, in cases where the context is sufficient to give to this vague expression its precise meaning.[2] In the same way he calls the feast of Tabernacles by its proper name, ἡ σκηνοπηγία.[3] He uses also the expression ἡ ἑορτή to designate it; and the context does not permit us to misinterpret the meaning. What he did for the Passover and the feast of Tabernacles, he would no doubt have done for the Pentecost if he had had to mention it.

[1] John ii. 13, 23; vi. 4; xi. 55; xii. 1; xiii. 1.
[2] John iv. 45; cf. ii. 23; xi. 56; xii. 12
[3] John vii. 2.

If the text of St. John does not authorise us to see one of the great feasts in the feast vaguely pointed out in chap. v., there remains only the solemnity of Purim with which to identify it.

Moreover, a chronological detail, incidentally furnished by the Evangelist in the account of the last journey of Jesus through Samaria, puts us in the way of discovering the solution we are seeking. Jesus said to his disciples: "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John iv. 35.) The words "yet," ἔτι, and "already," ἤδη, show clearly that he is not using a proverbial expression, but is simply mentioning the time. Now, the harvest among the Jews began on the 16th of Nisan, with the solemn offering of the "Homer," or sacred sheaf; in counting four months backwards, we arrive at the month of Chisleu in ordinary years, and that of Thebat in the intercalary years; but the year 782 was an intercalary year, and so we are brought to the month of Thebat. The feast of the Dedication was past, and, before the Passover of 782, there remains no other Jewish solemnity except the feast of Purim, which was celebrated in that year on the 14th of the second Adar, one month before the Passover.

This is the feast pointed out by St. John in chapter v. And in fact, in chap. vi. 4, when speaking of the return of Jesus into Galilee, after his journey to the feast of Purim, he is careful to say, "The Passover was nigh."

Those who wish, at all hazards, to see the feast of the Passover in the verse which we are examining, are brought face to face with an improbability so grave as to be inadmissible. As Jesus did not go to Jerusalem, but remained in Galilee, for the next Passover, and as, according to St. John (vii. 2), he did not return to Judaea until the feast of Tabernacles, it would follow that during his public life Jesus passed a whole year and a half without appearing at Jerusalem.

The comparison and the parallelism of the fourth Gospel and the three synoptic Gospels lead us to the same conclusion. The journey of Jesus into Galilee, of which John speaks in chap. vi. 1, answers to his return into Galilee mentioned by Matthew (iv. 12), Mark (i. 14), and Luke (iv. 14). All the synchronism of the Gospels rests upon this agreement. If we choose to see a Passover in the unnamed feast of chap. v., all this synchronism is destroyed. Indeed, as John

mentions a second Passover in chap. vi. 4, two years would have expired of the public life of Jesus, while the synoptics only speak of one. But, on the contrary, if we suppose this the feast of Purim, everything is brought into harmony. The synoptics tell, after the arrival of Jesus in Galilee, the story of how the disciples rubbed the ears of corn in their hands, which supposes that the month of Nisan, and with it the Passover, was drawing nigh; as, in fact, John says in so many words: "The Passover was nigh" (vi. 4).

Finally, if Jesus died on the cross on Friday, the 15th of Nisan, in the year 783, as we shall show, it is impossible to see in the feast of chap. v. 1, anything but the feast of Purim. Indeed, the first Passover of the public life of Jesus, mentioned in chap. ii. 13, must be ascribed to the year 781; the second, that of 782, is mentioned in chap. vi. 4. Therefore, the feast to which allusion is made in chap. v. 1 cannot have been a Passover; it can only have been a solemnity which preceded the Passover of 782. But chap. iv. 35 brings us to a time later than the feast of the Dedication, and, as between the Dedication and the Passover there was no other feast than that of Purim, we must take the vague denomination employed by St. John to refer to the feast of Purim.

The fourth Evangelist remarks that this feast fell on the Sabbath, a detail which confirms our conclusion. The Passover of the year 782 fell on Monday, the 18th of April; now, as the feast of Purim was celebrated in that intercalary year on the 14th of Ve-Adar, in order to find the day of the feast, we have only to subtract thirty days from the 18th of April. This brings us to the 14th of Ve-Adar, a Saturday. No feast in that year fell on a Saturday.

Certain authors[1] have thought that this fact would provide them with a decisive reason for putting the feast of Purim out of the question, declaring that it could never fall on a Saturday, according to the rules of the Jewish calendar. This is an error. They have confounded the ancient calendar with that which was drawn up later. In this last, many new rules were introduced under the influence of the Pharisaical spirit. According to these regulations, which do not date, however, further back than the third or fourth century, certain feasts could no longer be celebrated on certain days. The Passover could not be celebrated on a Friday, for example: but it was not so

[1] Roland, *Antiq. sacr.*, iv. 9. *De festo Purim.*

in the time of Jesus, and as the Passover did so fall in the year in which he was crucified, on a Friday, the feast of Purim may have fallen, during his public life, on a Saturday. The fact is so certain that the Mischna says expressly that the 14th of Adar, or of Ve-Adar, may be a Saturday; but in that case they must be careful to put off to another day the reading of the "Megillah," or sacred roll; that is, the Book of Esther.[1]

What was this feast of Purim?

The Feast of Lots, in Hebrew Pourim (Esther ix. 26, etc.), was so called from the word "Pour," of Persian etymology. The Seventy rendered it by φρουραί, and after them Josephus, who speaks of ἡμέρας φρουραίους (*Antiq.*, xi. 6, 13). The Greek word adopted in the Septuagint seems to have been derived from the Hebrew "para" (to break) and "pour" (a portion or lot), rather than from the Persian. The festival was instituted to perpetuate the remembrance of the deliverance of the Jews by Esther, in the reign of Ahasuerus. It was held on the 14th of the month of Adar, or, in intercalary years, the 14th of Ve-Adar. The solemnity was preceded by a rigid fast, to be observed even by children above the age of thirteen. On the eve of the feast the people assembled in the synagogues, and, as the stars began to rise, the lamps were lighted, and the Book of Esther, the Megillah or Roll, was read throughout.

On the morning of the feast it was read again, after the history of the defeat of the Amalekites (Exod. xvii.). The worshippers then returned home, and the day was spent in amusements, feasting, and rejoicings. Alms were largely bestowed, that the poor might share in the general satisfaction.

This festival was often dishonoured by excesses ending in bacchanalian riot. The Jews were wont to introduce an element of horror by erecting a gibbet, on which they hanged a dummy representing Haman, the traitor who had tried to overthrow the Persian colony, and they ended by setting fire to it and burning the persecutor in effigy. These excesses, and especially the revengeful spirit they displayed against the Gentiles, have been adduced by some writers as sufficient reason why Jesus Christ should not have visited Jerusalem at this time. They forget that these disturbances in no way detracted from the sacred character of the feast in the eyes of the true Israelites.

[1] *Treatise on the Megillah.*

To them it was a great national festival, reminding them of one of the greatest acts of mercy shown by God to his chosen people.

Why should the true Saviour of the Jews and of the world refuse to do honour to the deliverance of Israel? Was not this Feast of Lots the feast of the poor fed by the liberality of the rich? Why should not the friend of the poor come at a time when those he best loved were enjoying abundance and festivity?

The well-known passage in Josephus (*Antiq.*, xviii. 5, 1, 2) duly interpreted, tends to confirm the date we have assigned for the Baptist's imprisonment. It is certainly probable that the austere Prophet did not delay to uplift his voice against the scandal created by Herod Antipas, when, after repudiating his lawful wife, the daughter of Aretas, king of the Arabs, he married Herodias, his brother Herod's wife. It was on his return from a journey to Rome that Antipas committed the adultery he had intended. Josephus does not give the date of this journey, but it is easy to fix it with close probability.

It was in the year 782 of the Roman era that a favourable opportunity offered. Livia was just dead. The old Empress had inherited, by the death of Salome, all the estates bequeathed to her by Herod: Jamnia, Ashdod, Phasael, and Archelais. It was to the interest of Antipas that he should endeavour to obtain from Tiberius the restitution of some of the lands bordering on his tetrarchy. This hypothesis fits in well with the obviously business character of this hasty excursion, as conveyed clearly enough in Josephus' statement that Antipas returned after settling in Rome the affairs which had taken him thither.[1]

Tacitus (*Ann.*, v. 1) expressly states that Livia died under the consulate of the two Gemini; they came into power in January, 782. If the Empress died at the beginning of that year, Antipas may have taken the journey between January and March; and his return, which he probably hastened for his adulterous marriage, would coincide with the approach of the feast of Purim, while John the Baptist was fulfilling his mission of justice and repentance on the shores of the Jordan, in Judaea, and likewise in Peraea, which was within the jurisdiction of Antipas, denouncing the guilty, even when they were of sovereign rank, as beseemed the messenger of him who is the judge alike of the high and lowly.

[1] Διαπραξάμενος ἐν τῇ Ῥώμῃ ἐφ' ἅπερ ἐστάλτο.

A comparative study of the fourth Gospel and the three synoptical Gospels leads to the same conclusion. In the year 781, Roman era, Jesus had already fulfilled his first Passover, after his baptism, that Passover when the Jews said to him: "Forty and six years was this Temple in building, and wilt thou rear it up in three days?" (John ii. 19.) At this time the Baptist was still living, as we see in ch. iv. 1. Towards the early part of 782, when Jesus was going up to Jerusalem for the Feast of Purim, in February, he spoke of John as of one already departed: "He was," he says, "a burning and a shining light: and ye were willing for a season to rejoice in his light" (v. 35). Hence it must be at the end of 781 or early in 782 that John was imprisoned and beheaded; and not long after Jesus departed into Galilee.

III.

THE DATE OF THE DEATH OF JESUS.

(Vol. II., p. 335, etc.)

To enable us to prove the time of the year in which Christ suffered, it is necessary:

Firstly, to satisfy ourselves that he was crucified on a Friday;

Secondly, to demonstrate that this Friday was the day of the Passover, the 15th of Nisan.

This much proved, we have only to examine the astronomical tables and the Jewish calendar to find, in the latter part of the rule of Pontius Pilate, a year when the Passover fell on a Friday. That year is the date of the death of Jesus.

Now, that Christ was crucified on a Friday, is expressly stated by the Evangelists.

St. Luke, after describing the burial of Jesus, which followed immediately on his death, mentions the day and the hour: "And that day was the preparation" (a Friday, παρασκευὴ) "and the Sabbath drew on.' (Luke xxiii. 54.) The day following the Parasceve, or Friday, during which the women who had watched his burial refrained from embalming him, although they had prepared the spices and ointment, is called the Sabbath by St. Luke (xxiii. 56); and finally, the next day, when the women went to the tomb, carrying the spices they had made ready the day before, is spoken of as the first day of the Sabbaths, Τῇ δὲ μιᾷ τῶν σαββάτων.

St. Mark also names Friday as the day of the death of Jesus; and in order that there may be no confusion between the Parasceve, or Friday, and the eve of the Passover, he plainly says, "it was the preparation, that is, the day before the Sabbath" (xv. 42), *ἐπεὶ ἦν παρασκευή, ὅ ἐστι προσάββατον.* "When the Sabbath was past," *διαγενομένου τοῦ σαββάτου*, that is to say, in the evening of the Sabbath, the women bought the sweet spices that they might anoint the body of Jesus, and it is on the first day after the Sabbath, *τῆς μιᾶς σαββάτων*, that they come to the sepulchre (xvi, 1, 2).

St. Matthew, in speaking of the day after the death of Jesus, uses these words, which leave not the shadow of a doubt: "The next day, that followed the day of the preparation" (Friday or Parasceve), *ἥτις ἐστὶ μετὰ τὴν παρασκευὴν* (xxvii. 62).

Thus the three synoptical Gospels are unanimous; we have now to examine the fourth. Its evidence is in full agreement with the others. Thus we read (xix. 42): "And because it was the Jews' preparation day" (Friday), the sepulchre being nigh at hand, they laid Jesus there; in the same chapter, v. 31, that the Jews, "because it was the preparation (Friday), that the bodies should not remain upon the cross on the Sabbath day (for that Sabbath day was an high day), besought Pilate." The day after the Sabbath, when in the morning, before it was light, Mary Magdalene came to the sepulchre, is expressly termed by St. John (xx.), as by the other Evangelists, the first day of the Sabbath, *τῇ δὲ μιᾷ τῶν σαββάτων.* A more perfect agreement between the four evangelical records than is shown in these texts could not be wished.

The conclusion is irresistible: Jesus died on a Friday.

The second point to be proved is that Jesus was crucified on the 15th of Nisan. This is a necessary inference from the facts that he died on a Friday which was the Passover, and that the day before he had eaten the Paschal lamb, according to the Law, with his disciples. The whole question turns on what this feast was. Was it or was it not the Paschal feast which the Jews were enjoined to keep? If it was, as that meal was to be eaten on the evening of the 14th, it is certain that Jesus was crucified on the day after, that is, the Feast day itself, the 15th.

Now, if we examine the three first Gospels, we find that they all speak of the last supper of Jesus as being the Jewish Passover. "It was the first day of unleavened bread," says St. Matthew, *Τῇ*

δὲ πρώτῃ τῶν ἀζύμων (xxvi. 17). St. Mark adds another detail: "It was the first day of unleavened bread, when they killed the Passover," ὅτε τὸ πάσχα ἔθυον (xiv. 12). St. Luke plainly states the legal and obligatory nature of the Feast on the day of unleavened bread, "when the Passover must be killed," ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα (xxii. 7). Statements so precise exclude the possibility of arguing that this was an ordinary repast. The Evangelists are speaking of the Feast according to the Law to be held on the 14th of Nisan.

Certain commentators have tried to weaken the evidence of St. John by making him contradict himself. He does, in fact, say (xix. 14), in speaking of the judgment of Pilate, "It was the preparation (Parasceve) of the Passover." Instead of interpreting this phrase as meaning Friday, the day of the Passover, they have chosen to take it as signifying the eve of the Passover, as indeed it might under other circumstances, vainly insisting that philology excludes any other. Nevertheless, Ignatius (*Epistle to the Philippians*, xiii.), in speaking of a Passover which fell on a Sunday, calls it σάββατον τοῦ πάσχα. And Socrates (*Hist. eccles.*, v. 22) says of a Sabbath coinciding with a festival: σάββατον τῆς ἑορτῆς.

Philology then cannot be appealed to in favour of this interpretation of παρασκευὴ τοῦ πάσχα in the sense of preparation for the Passover; on the contrary it is sound criticism never to make a writer contradict himself unless irresistible and insuperable reasons require it.

The commentators who have brought the authority of the fourth Gospel against the precise evidence of the synoptical Gospels, in defence of the theory that Jesus celebrated the Holy Supper on the 13th of Nisan, and was crucified on the 14th, the day of the Jewish Passover, must have forgotten the great discussions relative to the keeping of the Passover which went on during the whole of the second century. The contention of the bishops of Asia Minor, with Polycarp at their head, was exactly this, that Jesus ate the Passover on the 14th and died on the 15th, and this contention they can have rested only upon the authority of St. John and the other apostles.

If that is the case, it becomes impossible to give such an interpretation to the fourth Gospel as will contradict the testimony of the other three, or compel us to avoid such gross antagonism by an arbitrary exegesis of the very precise statements of the synoptic Gospels.

There are but two passages in St. John's Gospel which lend themselves to this confusion, and on which the upholders of the view that the Last Supper was eaten on the 13th of Nisan, and the death of Jesus on the 14th, rest their opinion.

The first is chapter xix. 14, where John says that, at the moment of the condemnation of Jesus by Pilate, it was "the Parasceve of the Passover." Now we have seen that this expression may, by a strictly grammatical interpretation, mean either the Paschal Friday or the eve of the Passover, but that from the context it must mean Friday, the day of the Passover.

The second passage (xviii. 28) runs as follows: "It was morning; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover," ἵνα φάγωσι τὸ πάσχα. Hence, the day on which Jesus was judged by Pilate and put to death was the eve of the Passover, the 14th of Nisan. Such a conclusion would be inevitable if the expression "eat the Passover" must be limited to the feast ordained by the Law for the 14th of Nisan; but, just as at first the word Passover meant only the evening of the 14th of Nisan, but, at a later period, covered the whole day from the evening of the 14th to the evening of the 15th, as we see in Josephus and the Talmudic writers, and even to the seven days dedicated to this solemn observance, more particularly the evenings of the 14th, the 15th, the 16th, and the 21st, so "eating the Passover" meant not merely partaking of the Paschal lamb, but also of the voluntary sacrifices, "Chagiga," as they are called in the Talmud, victims offered in numbers by pious Israelites, in obedience to the Law of Moses (Deut. xvi. 16; Exod. xxiii. 15, xxxiv. 20), on great feast days, and more especially on the morning of the 15th of Nisan.

Taken in this sense, which perfectly agrees with the language in which St. John always speaks of the Passover (ii. 13, 23; vi. 4; xi. 55; xiii. 1), it is difficult to discern why this passage should lend authority to any interpretation of the fourth Gospel antagonistic to the simple and coherent narrative of the three first.[1]

The year of the death of Jesus must be fixed as 783 of the Roman era, that is, A.D. 30.

[1] It is worthy of note that, even in the strictest sense of the expression "eat the Passover," the inference is not invalidated. The great influx of pilgrims did not allow of all the Jews in Jerusalem eating the Passover on the same day; strangers, of whom Jesus was one, kept the feast on the 14th, and the inhabitants had a right to celebrate it on the 15th.

Astronomy proves the fact. Jesus was crucified on a Friday; on this point the Evangelists are agreed, and tradition has never varied (Matt. xxvii. 1, 62; Mark xv. 42; Luke xiii. 54; John xix. 31, 42); this Friday was the very day of the Passover (John xix. 14), and consequently the 15th of Nisan. We must conclude that Jesus died in a year when the Passover fell on a Friday. Now, the astronomical tables which show the phases of the moon from the year 29 to 33, the extreme dates to which we can refer the death of Jesus, show that the year 30 was the only year in which the Passover fell on a Friday. The 15th of Nisan in that year corresponded to the 7th of April. Hence, Jesus was crucified on the 7th of April in the year 783, Roman era, that is, A.D. 30.

A TABLE SHOWING THE PROBABLE INCIDENCE OF THE 15TH OF NISAN FOR THE YEARS 28-36 OF THE CHRISTIAN ERA.[1]

A.D.	New Moon.	The Day when the New Moon is visible.	The 15th of Nisan.
28	March 15, 2.16 a.m.	March 16	March 30 Tuesday
	April 13, 4.10 p.m.	April 15	April 29 Thursday
29	April 2, 7.42 p.m.	April 4	April 18 Monday
30	March 22, 8.8 p.m.	March 24	April 7 Friday
31	March 12, 12.56 a.m.	March 13	March 27 Tuesday
	April 10, 2.0 p.m.	April 12	April 26 Thursday
32	March 29, 10.57 p.m.	March 31	April 14 Monday
33	March 19, 1.16 p.m.	March 21	April 4 Saturday
	April 17, 9.30 p.m.	April 19	May 3 Sunday
34	March 9, 9.2 a.m.	March 11	March 25 Thursday
	April 7, 6.42 p.m.	April 9	April 23 Friday
35	March 28, 6.19 a.m.	March 30	April 13 Wednesday
36	March 16, 5.53 p.m.	March 18	April 1 Sunday
	April 15, 5.15 a.m.	April 16	April 30 Monday

Besides the Evangelists, two writers briefly allude to the death of Jesus; one a Jew, Josephus, and one a Gentile, Tacitus; and place it under the government of Pontius Pilate and the reign of Tiberius.

In speaking of the Christians, on whom Nero, by a base and calumnious lie, laid the imperial crime of burning Rome, and whom he condemned to the most terrible torments, Tacitus tells us that the name of Christians, by which the vulgar called them, had been

[1] From Wurm, *Astronomische Beiträge zur genäherten Bestimmung des Geburts- und Todesjahres Jesu* (in Bengel's *Archiv.*).

derived from that of Christ, a man condemned to death, in the time of Tiberius, by the procurator Pontius Pilate.[1]

"In the days when Pilate was Governor of Judaea," says Josephus, in a passage which has been regarded by critics as the interpolation of a Christian writer, but which it is rash to utterly discard, "Jesus lived. Denounced by our leaders, he was condemned by Pilate to die on the cross."[2] (*Antiq.*, xviii. 3.)

Now, as Pilate was governor of Judaea from A.D. 26 to 36, it is evidently to the time fixed by the Gospels that we must assign the death of Jesus. Gentiles, Jews, and Christians, all agree in their testimony.

[1] Quos per flagitia invisos vulgus christianos appellabat. Auctor nominis ejus Christus, Tiberio imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. (*Ann.*, xv. 44.)

[2] Γίνεται Ἰησοῦς . . . καὶ αὐτὸν ἐνδείξει τῶν πρωτῶν ἀνδρῶν παρ' ἡμῖν σταυρῷ ἐπιτετιμήκοτος Πιλάτου. (*Antiq.* xviii. 3.)

APPENDIX B.

MARRIAGE AMONG THE JEWS AT THE TIME OF JESUS.

(Vol. I., pp. 35, 45, etc.)

To marriage, among the Jews, two acts were essential; the contract, plighting, or betrothal; and the reception of the bride in her husband's home. (*Kelim*, ch. 2. hal. 8.) The betrothal lasted for a whole year. It was binding for life;[1] the girl who broke her faith was stoned like an adulteress. The ceremony was not devoid of impressiveness; the two families held a meeting with certain witnesses; the bridegroom gave the bride, or her father, a gold ring or some object of value, or a mere written undertaking by which he bound himself to wed her; then he said to her, "Behold, by this ring thou art sealed to me, according to the Law of Moses and of Israel."

The year of betrothal at an end, the wedding was celebrated by the reception of the bride in her husband's house. The girl's parents took her thither, or sometimes the bridegroom came to fetch her. The father and mother gave her their blessing; she went forth perfumed, richly dressed, and crowned.[2] Her girl-friends, with lamps in their hands, escorted her, waving branches of myrtle over her head. The bride went on foot, her hair unbound, and her face veiled. High festival accompanied her as she went; singing, mingled with the sound of tambourines and other instruments, followed her to the nuptial chamber. The festival, by ancient custom, lasted seven days. (Judges xiv. 12.)

We see by this what we are to understand by the word "desponsata" ("espoused"), as used by Matthew i. 18 and Luke i. 27; and by the expression "noli timere" ("fear not to take unto thee"), Matthew i. 20. In the former case the Evangelists allude to this binding compact of betrothal; in the second, Matthew refers to the reception of Mary in Joseph's house.

[1] Maimon., *in Aschot.*, c. 1.
[2] *Sotah*, fol. 49, 1.

APPENDIX C.

THE TWO GENEALOGIES OF JESUS.

(Matthew i. 1-17; Luke iii. 23-38.—Vol. I., p. 35, etc.)

I DOUBT whether any nation cherishes the worship of race and blood to such a degree as the Jews. Through Abraham they form a race apart in the Semitic group; through Jacob and his twelve sons they are subdivided into twelve tribes, but without prejudice to their common origin. Tenacious as they are of the purity of their descent from Abraham, they are no less jealous of the untainted blood of each tribe. To preserve it from admixture, not only will no son of Abraham marry a Gentile, but a pious Israelite will hardly wed out of his tribe. Thousands of years have not destroyed this people; they still exist apart, throughout the various nations among whom they are dispersed; and this they owe to their belief in race. To this unshaken devotion we may ascribe their custom of drawing up genealogical trees to prove the social status of every Hebrew.

Having divided into twelve tribes, after the death of Jacob, they faithfully kept up this distinction through the unity of their nationality. On the return from Babylon, the tribe of Judah eclipsed all the others, and became, as it were, the Jewish people; then the pedigrees, instead of being tribal, were drawn up for families. But, whether by the help of ancient genealogical tables or by oral tradition, each family still preserves the record of what tribe it belongs to.

The promise of the Messiah made the families of the tribe of Judah treasure these tables with peculiar and religious care. The case was the same with the tribe of Levi. Though it had no land assigned to it, and was scattered among all the others in towns of its own, the hereditary priesthood gave it all the more importance and influence because it had thus inherited those of the fallen sovereignty.

We may read in Josephus (*Contr. Apion.*, i. 7) how jealously the priestly families preserved their titles, and had them proved at the time of marriage, when a wife was to be chosen for a son of the tribe of Levi. She, like her husband, must be of the sacerdotal tribe, and her descent proved before witnesses by public records.

As regards the other tribes, serious economic considerations, not to mention historical memories, and a family record which was often highly honourable, made it an imperative duty to guard their name and status. By Jewish law, the land belonged to the families, and was to continue in the families. Thus proof of descent was at the same time proof of inheritance and of right of possession. Hence, whatever confusion the Babylonian captivity may have created in the civil constitution of the Hebrew people, the families, as a rule, whether from pride of birth, family interests, or religious sentiment, managed to keep up their connection, and to prove, by genealogical trees, their purity of blood and the integrity of the tribe. Every Jew could say to what house, what family, and what tribe he belonged. The Jews of Palestine had the archives preserved in the Temple, and the dispersed tribes carried with them their pedigrees as an honourable possession and family document.

These few remarks are enough to convince the historian that the two genealogical tables tracing the descent of Jesus from David (Matt. i. 1; Luke iii. 2) are to be accepted as genuine and important documents, though it is impossible, at the present day, for lack of corroborative evidence to verify their accuracy.

The two Evangelists evidently were in a position to prove their statements, and could not have imposed on a public so jealous of its pedigrees.

At the first glance the two genealogies of Jesus as set forth in the first and third Gospels, appear very dissimilar in form.

That of St. Matthew is by descent; it begins with Abraham and comes down to Joseph, the husband of Mary. Jesus is called the Son of David, with the manifest purpose of emphasizing his national ancestry, through Abraham, the father of the Hebrew race, and his royal descent, through David, the great king. It is essentially theocratic, and answers to the general purport of the first Gospel, which aims, throughout, at proving Jesus to be the Messiah.

Whence was this pedigree derived? Obviously from the civic archives of the Israelites. Who then sought it out and drew it up? Perhaps the writer of this Gospel; but even if he borrowed it from

some unknown author, he has at least set his mark upon it. In the 16th verse he has taken care to note that Joseph is "the husband of Mary, of whom was born Jesus," and he thus sets aside the question of Joseph's paternity, to bring his genealogy into harmony with the miraculous conception of Jesus which he presently relates.

He inserts the names of several famous women, more especially of four erring women, though the official registers of the Jews certainly did not admit them: Tamar, guilty of incest; Rahab, the harlot; Bathsheba, the adulteress; and Ruth, the Moabitess. According to custom, he divides the whole series into three portions, each of fourteen generations: from Abraham to David, from David to the Captivity, and from the Captivity to the birth of Jesus. In order to get this symbolical number, the Evangelist has omitted several names; indeed, to preserve it in the case of those he has retained, David must be included in both the first and second divisions, and in the third those of Mary and Jesus must be added, or else they must both be omitted, and the last name of the previous division must again be repeated at the beginning. The ancients were wont to count in this manner, and to divide the genealogies into equal portions, as an aid to the memory.

The genealogy given by St. Luke, on the other hand, is by ascent; it goes backwards from Jesus and Joseph, through David and Abraham, up to Adam and to God, who "hath made of one blood (ἐξ ἑνὸς αἵματος) all nations of men for to dwell on all the face of the earth." (Acts xvii. 26.) It is carried up to David, not through the royal branch of the Isaids, but through Nathan, David's eldest son. Between Nathan and Jesus only two names are to be found identical with those mentioned by St. Matthew: Salathiel and Zorobabel. The formula for connecting the generations is more vague and less definite than in St. Matthew. Luke is content with the article τοῦ in the genitive, "who was the son of," translated "qui fuit" in the Vulgate; the other uses the word "genuit," "begat."

The author has followed the Septuagint in his nomenclature, and the incorrect spelling and distortion of the Hebrew names are a sufficient indication that the list was compiled by Hellenised Jews. The idea of carrying the pedigree of Jesus up to Adam gives it a touch of universality which is quite in harmony with the Gospel

it belongs to, and with the character of the Messiah whose mission was to save all mankind.

The radical difference of these two genealogies has from the earliest times been a subject of endless controversy. What is the true worth of these two documents? Does not each contradict the other? If the first is accurate, how can the second be? Or inversely, if the second is correct, must not the first be defective? The Fathers, Doctors, and Christian commentators have never hesitated to accept both as of equal weight, and have all striven to solve the delicate question of their disagreement.

Two leading systems have been adopted: one, starting from the hypothesis that both genealogies are Joseph's; the other, assuming that the first is Joseph's, and the second Mary's.

By the first theory the discrepancies are explained by a reference to the Levirate. (Deut. xxv. 5; cf. Mark xii. 19.) This Mosaic institution required a man to marry his brother's widow if she were left childless, so that the eldest child of this union should inherit the name and possessions of the deceased. The right, or duty, of such a marriage might devolve on a more distant relation. In virtue of this law a man might have two fathers, a natural father and a legal father, and, consequently, two genealogies, one natural, the other legal.

The genealogy set forth by Matthew is the natural pedigree of Joseph, whose real father was Jacob; that drawn up by Luke is the legal pedigree, Joseph's father, by the Levirate ordinance, having been Heli. Starting from Jacob and Heli the two genealogies are different as far up as Zorobabel and Salathiel. Here again by the Levirate law Salathiel has two fathers: one legal, Jechonias, and the other natural, Neri; thence the two genealogies again diverge to meet again in David, through Solomon and Nathan respectively.

Granting the hypothesis that one of these genealogies, that of Matthew, is Joseph's, and the other, that of Luke, is Mary's, the discrepancies are a matter of course: they are totally independent, and the problem of harmonising them is not solved, properly speaking; it has ceased to exist.

The only difficulty in this case is to account for Joseph being called the son of Heli, "τοῦ Ἡλί." But we have only to read it with a parenthesis allowing us to refer the statement not to Joseph but to Jesus, whose grandfather he then becomes.

Both these systems, however, appear to me to give rise to serious objections. In the first case we can but wonder of what consequence the genealogy of Joseph, whether natural or legal, could be to Jesus, since Joseph was not his father. It can prove only one fact: namely, that since Joseph was Mary's husband, he was the legal father of Jesus, and therefore, his legitimate claim to the throne of David was transmitted to Jesus. So far, well; but in that case one of these genealogies is useless, and I would ask whether the other answered the purpose of the Evangelists. Was it to establish the right of Jesus to the throne of David that they wrote? And what was this inheritance to him whose Kingdom is not of this world?

In the second case the same objection may be raised as to Joseph's genealogy: and as regards Mary's, it is unfortunately a pure anomaly, since the Jews do not recognise descent through females.

The more moderate of modern rationalistic critics[1] have given up the task of establishing a harmony which they believe to be impossible, and which can only be achieved by arbitrary expedients. They read the two tables as two genealogies of Joseph, drawn up by different hands from different data; and this, in fact, sufficiently explains their divergence. Nor could they be of any interest save to the Christianised Jews, among whom they had their origin. Both tend to show that Jesus of Nazareth was descended from David, legitimately and naturally, in a direct line from father to son, and so realised in his own person one of the fundamental dogmas of the Messianic theology of the Jewish Christians. (See *Encyclopédie des sciences religieuses*, art. *Généalogie.*)

But to those Christians who believed in the miraculous conception of Jesus these genealogies, in the strict sense of the word, were worthless; and the Evangelists have preserved the documents from no other motive than to secure the privileges which Jesus might derive from the name of Son of David, which was commonly used during the first century to designate the Messiah. The genealogies thus introduced into their narrative lose their natural value and have only a legal value; since Joseph, by their own account, is not the father of Jesus, in the accurate sense of the word, but only his legal father, as being Mary's husband.

One simple remark is enough to overthrow this argument. Why should not Jesus have inherited through his mother the royal blood

[1] See Reuss, *Histoire évangélique*. Paris, 1876.

of David? And if there was between Joseph and Mary so near a relationship, as universal tradition testifies, that they had the same ancestors, why should not Joseph's genealogy be accepted as being also that of Mary and Jesus? I will go even further. Why should we not regard the two genealogies as two different trees: one carrying us up by natural affiliation, from Joseph to David, through Jacob; the other, by legal affiliation, through Heli, the father of the Virgin and Joseph's legal father?

But before attempting a reconciliation on these lines we must define the scope of these two Evangelical documents.

It is inconceivable that the Evangelists, bent on proving the Messiahship of Jesus, should not have endeavoured to do so on the most essential grounds. Now, one of the conditions attaching to the Messiah, one most distinctly announced by the prophets, and universally acknowledged by the people as well as the scribes, was his descent from David, his natural descent of birth, "ex semine David," and not his legal affiliation. The Christ was to be something more than the formal heir of the great king; he was to be actually of his blood as well as of the blood of Abraham. Of this I think there cannot be the smallest doubt. It was obviously to prove this natural descent of Jesus from David that the two Evangelists gave these genealogical tables. If Jesus had been the son of Joseph, the two pedigrees by Matthew and Luke would be amply to the point; but, since by the testimony of both Evangelists Jesus was human only through his mother Mary, we cannot but enquire what was the practical value of these two lists of ancestors, showing the descent of Jesus from David.

We are compelled to admit, by every law of exegesis, that both these genealogies show in fact the descent of Jesus from David, through his reputed father Joseph. All Jewish genealogies are constructed by the succession of heirs male, and nothing could be more improbable than the notion that Matthew, the Evangelist of Palestine, and Luke, the Hellenic Evangelist, should, in drawing up a Jewish genealogy, have discarded the usage of the nation from which they were borrowing their tables. Nevertheless, even while recognising this fact, it seems to me easy enough to prove that the two genealogies answer their purpose, and really show the affiliation of Jesus to the line of David. For, if we admit a close relationship between Joseph and Mary, so that they were of the same family

and the same branch of it, as tradition has always strongly asserted;[1] if Joseph were the brother or nephew of Anna, the mother of Mary, according to the opinion of Cornelius a Lapide, it is evident that the ancestors of Joseph are identical with those of Mary and Jesus; so that, although Joseph counts for nothing in the genesis of Jesus, Matthew, in drawing up a list of his fathers, was at the same time drawing up a list of the fathers of Mary and of Jesus. Jacob, the father of Joseph and Anna, would be the grandfather of Mary, and the ancestor of Christ.

Few serious objections could be raised against this hypothesis, in which the only difficulty, if any, would be to determine the exact relationship of Joseph and Mary. But then, how are we to account for the genealogy given by Luke, and its divergence from that of Matthew? If, by this pedigree, Joseph was the son of Jacob, how is it that by another he was the son of Heli?

The answer seems quite simple.

We have only to ascertain who this Heli was. Now, as may be shown by various passages of the Scriptures, Heli is an abbreviation for Heliakim, which is synonymous with Joachim. Joachim, according to universal tradition, was the father of Mary and Joseph's father-in-law. By marrying the daughter of Heli, Joseph became the legal heir and son of Heli; so that St. Luke, in compiling his genealogical tree, by inserting the name of Heli, gave, practically, the paternal ancestry of both Mary and Jesus. The vague form τοῦ in Greek, in the Vulgate "qui fuit," which is used by Luke to express the ascending pedigree from Joseph up to Adam, and even God, may by its very vagueness be interpreted in three ways: it indicates a legal relationship between Joseph and Heli, a natural relationship between the others, and the relation of the creature to the Creator, between Adam and God.

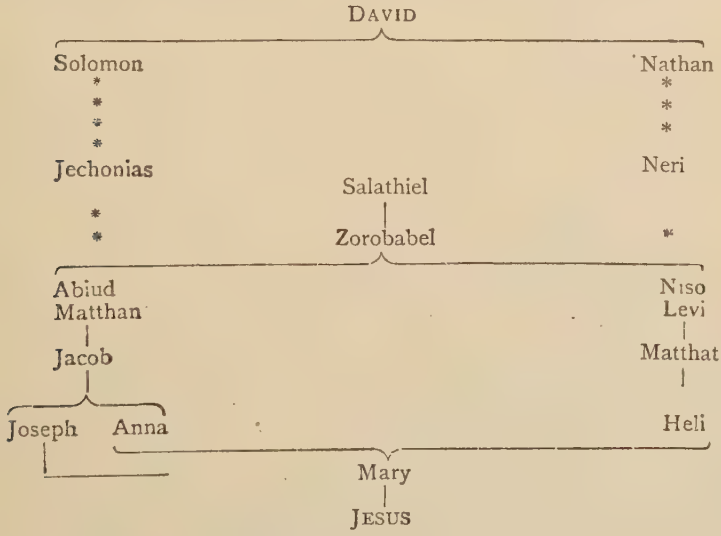
Thus the two genealogies contain the twofold series of the ancestry of Jesus on the father's and the mother's side, through Jacob. Jesus is descended from David, through the Isaid kings and Solomon; again, through Heli, he is descended from David through the obscurer branch of Nathan. The two branches unite only in Abraham, then in David, and finally in Jesus and Mary; for it is difficult to believe that the Salathiel of Matthew and Luke are identical; one being of the family of Solomon, and the other of that of Nathan; and it is now needless

[1] Iren., lib. iii. c. xviii; Tertull., *Con. Jud.*; August., *in N. T.*, 86; *Con. Faust.*, lib. xxiii.; Jerome, *Comment. in Matth.*· Ambr., lib. iii. *in Luc.*; Damascene: etc., etc.

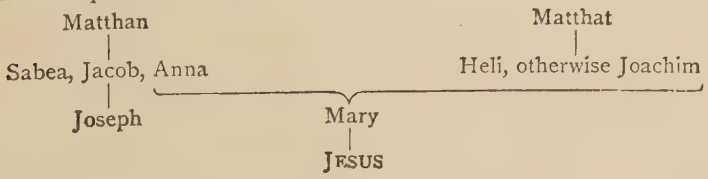
to bring in the law of Levirate to account for the appearance of this name in the two genealogies; for that law, though in itself beyond question, was always arbitrary in its application.

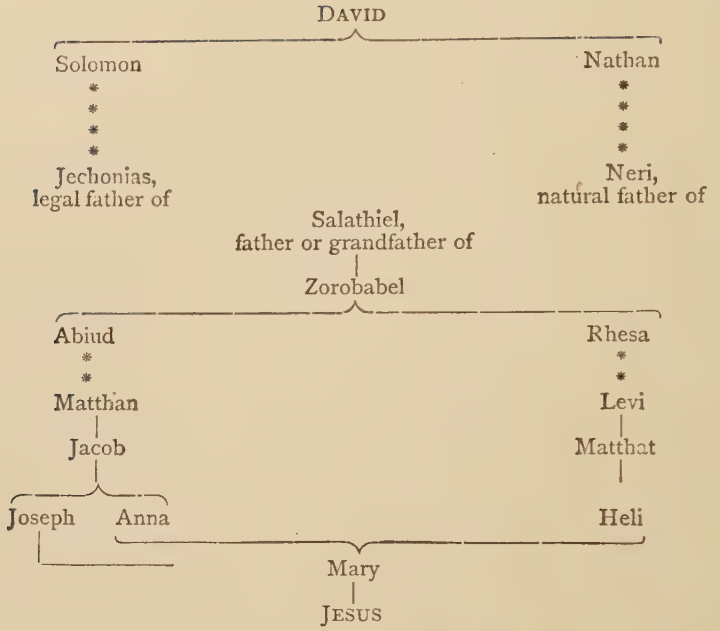
However, if their identity is insisted on, in spite of the difficulties to which the hypothesis gives rise, in consequence of a passage in I. Chronicles iii. 19, we must fall back on the Levirate. The line of Solomon became extinct in Jechonias; and Neri, of the house of Nathan, raised him up a son, Salathiel. In Matthew's genealogy Salathiel is called the son of Jechonias, his legal father; and in Luke's, the son of Neri, his natural father. Salathiel begat Zorobabel, whose eldest son, Abiud, continued the line of Solomon, and his youngest son, Rhesa, continued the line of Nathan.

Here are two outline pedigrees, which will facilitate a comprehension of the two genealogies, based on the relationship of Mary and Joseph. In the first, Joseph is regarded as the uncle of Mary and Anna's brother.



In the second, we assume that Joseph was Mary's first cousin and Anna's nephew.





The system of concordance here suggested seems to correspond satisfactorily to the objects the Evangelists had in view, and to avoid the difficulties raised by the other systems, while covering all the real facts they contain.

The direct descent of the house of David is not merely proved, it is superabundantly demonstrated by the two pedigrees which set forth the paternal and maternal ancestry of Jesus. These two lists are drawn up as referring to Joseph, which is in accordance with the first of the above diagrams and with Jewish custom; but in one, Joseph appears as the son by law of Heli, the maternal grandfather of Jesus; and in the other, as the son by nature of Jacob, the paternal grandfather of Jesus.

From this point of view we may say that one is the natural and the other the legal genealogy of Joseph; but that both are at once the legal and the natural genealogy of Mary and Jesus.

APPENDIX D.

THE PLACE OF JOHN THE BAPTIST'S BIRTH.

(Vol. I., p. 37, etc.)

Some authors have placed the dwelling-place of Zacharias in Judaea, either at Hebron or at Juttah. No document or tradition justifies such a selection. The only reason adduced by those who designate Hebron as the birthplace of the Baptist is that it was a sacerdotal city. But there were eight sacerdotal cities in the tribal province of Judah; why select Hebron in preference to the other seven?

Moreover, there is nothing to show that at the time of Zacharias the priests were obliged to reside in one of these cities. Many dwelt in Jerusalem, and others in the environs. Heli dwelt at Shiloh; Samuel at Ramathaim-Zophim; Mattathias at Modin; Simon Maccabaeus at Gaza. Not one of these towns was either sacerdotal or Levitical.

Reland seems to have been the first to suggest Juttah as the town where Zacharias lived. The text of St. Luke is against this view. The name is not found in any manuscript, and the absence of the article in the Greek does not allow us to suppose that any particular place was intended: εἰς πόλιν Ἰούδα, "in a town," the Evangelist says; not "in the town."

The tradition which says that Zacharias dwelt at Ain-Karim dates from before the time of the Crusades. We have it from Daniel the Hegumen[1] (1113), and he was instructed by an old monk of the laura of St. Sabas, whose evidence is more ancient than the first Crusade.

[1] Hegumen (ἡγούμενος), the Greek term for an abbot.

It is the historian's duty to take traditions into due account, especially in the East, where they are so religiously preserved, and not to relinquish them except in favour of some express evidence. That of Ain-Karim is nowhere disproved, and ought to be upheld. (See V. Guérin, *Description de la Palestine, Judée*, t. i., p. 83. Fr. Liévin, *Guide de la Palestine*, 2me partie.)

APPENDIX E.

THE POOL OF BETHESDA.

(John v. 2, etc.—Vol. I., p. 227, etc.)

This marvellous pool, of which St. John speaks, is nowhere mentioned by the Jewish writers. It is difficult to identify it with what Josephus calls the Pool of Solomon (*De bell. Jud.*, vi.), in which the victims were washed before they were offered in the Temple.

Certain modern authors, finding that verse 4 of chap. v, in which the miraculous moving of the waters is described, is missing in the earliest manuscripts, as for instance the Codex Sinaiticus, C. Vaticanus, that of Ephraim, of Cambridge, Cureton's Syriac Manuscript, and in the Coptic Version of the third century, have not hesitated to regard it as an interpolation which found its way into the Vulgate, the Peshito, and the Codex Alexandrinus.

The authenticity of the text being thus regarded as suspicious, they have not hesitated to regard the pool as a mere intermittent hot-spring. This interpretation is of no great importance as regards the question of doctrine, but it has the demerit of casting suspicion on the genuineness of the Vulgate, and of being antagonistic to most of the early Fathers, who accept the pool of Bethesda as miraculous.

As to its position, it now seems beyond a doubt that it is to be sought at some yards to the north-west of the church of St. Anna. Interesting excavations conducted by M. Mauss, a French architect, have revealed the wall of the pool itself, buried in ruins, at more than twenty-five feet below the surface. St. Anthony visited it in the seventh century; and Bongars, in the eleventh, described it as lying exactly where it has now been rediscovered.

APPENDIX F.

THE IDENTIFICATION OF CAPERNAUM WITH THE RUINS OF TEL HUM.

(Vol. I., p. 278, etc.)

THE authentic site of Capernaum seems definitely ascertained. It is supported, at any rate, by all the evidence and probability which we can desire for questions of the archaeology of Palestine, where the lack of inscriptions allows of no positive or tangible evidence.

The first thing to suggest that the ruins of Tel Hum are those of Capernaum is the etymology of the names. Caphar, a small town or village, has been supplanted by the Arabic word Tel, a hill covered with ruins. Nahum, by an abridgment of which there are many instances, has lost the first syllable, and becomes Hum. Another indication is supplied by Eusebius (*Onomasticon*, under *Chorazin*). He says: "A village cursed by Christ; it is twelve miles from Capernaum." St. Jerome corrects this evident error on the part of Eusebius or his copyists by putting *two* for *twelve*. Chorazin is, beyond a doubt, the mass of ruins now known as Kharbet Kerazet. Now the distance between this and Tel Hum is just two miles, as St. Jerome has it.

The words of Jesus' invective lead us to the same conclusion: "And thou, Capernaum, which art exalted unto heaven."[1] Jesus, as M. V. Guérin observes,[2] obviously refers to the beauty of the little town, a beauty of which it was proud, owing it, no doubt, less to the dwellings of the residents than to some of its public buildings, its harbour, its fine spring, and the magnificent synagogue, of which the remains are still strikingly extensive and splendid. Now, of all the

[1] Matt. xi. 23; Luke x. 15.

[2] Cf. Victor Guérin, *Description de la Palestine*, 3ᵉ partie: *Galilée*, t. i.

ruins which are to be seen around the lake, those of Tel Hum alone arrest our attention and show the traces of any fine buildings.

Josephus mentions the little town of Kapharname (*Vita*, § 72), whither he was carried wounded, after a battle with the troops of King Agrippa. He would evidently be taken to the nearest spot beyond the river where medical treatment was to be found; on the western side of the lake the first town of any importance would be Capernaum, now Tel Hum.

The successive testimony of the earliest pilgrims, Antoninus the Martyr in the sixth century, Arculph in the seventh, and the Russian hegumen Daniel in the twelfth, confirms this conclusion. St. Willibald, in the eighth, is the only one to contradict his predecessors and successors; but he is also absolutely opposed to St. Jerome, who expressly states that Chorazin was two miles from Capernaum, and, consequently, that in coming from Tiberias the first town on the road was not Capernaum, as the pilgrim asserts, but Bethsaida.

APPENDIX G.

THE TWO VISITS TO NAZARETH.

(Luke iv. 16-43; compare Matt. xiii. 54-58; Mark vi. 1-6. Vol. I., pp. 269, 393.)

NOTWITHSTANDING some few points of resemblance, especially: I. The expression of surprise, Is not this Joseph's son? II. The words in Luke iv. 23, which imply a previous sojourn at Capernaum, we do not confound, like most modern critics, the narrative of Luke with the two parallel narratives of Matthew and Mark. Jesus went twice to Nazareth; the first journey being that related by St. Luke, the second that related by St. Matthew and St. Mark.

The discrepancies are striking and insuperable.

I. The first visit was at the beginning of Christ's ministry in Galilee, as we are expressly told by the Evangelist, who distinctly explains that he writes "everything in order"; the second followed after a stay of several weeks at Capernaum.

II. The first gave rise to scenes of violence, ending in the expulsion of Jesus, with threats and attempts to kill him. The second was of a peaceful character.

III. Luke's full, dramatic, and pathetic account leaves no doubt as to the exact facts. Moreover, that Jesus should have made a fresh attempt to convert Nazareth is far from improbable. It is easy to understand his desire to overcome the unbelief of the town where he had been brought up, as well as his confidence, in the last resort, in his renown throughout Galilee to silence the prejudices of his fellow-townsmen.

APPENDIX H.

THE TWO MIRACLES OF THE LOAVES AND FISHES.

(Matt. xvi. 5, etc.; Mark viii. 4, etc. Compare Matt. xiv. 16, etc.; Mark vi. 38, etc.; John vi.—Vol. I., p. 454, etc.)

THE second multiplying of bread has been called in question by rationalistic critics. I cannot see the reason of this. The miraculous manifestation is in substance identical with that narrated by all four Evangelists, but all the details are different: the place, the circumstances before and after the miracle, the number of those who were fed, of the loaves, and of the baskets. The suggestion that, the traditions having become doubtful, two Evangelists deliberately doubled the miracle to cover their divergences, is a poor expedient. Besides, the words in which Jesus alludes to the two miracles leave no doubt as to the facts. It cannot be allowed that St. Matthew and St. Mark would both place them in the Master's mouth merely to support their narratives.

APPENDIX I.

THE COUNTRY OF DALMANUTHA.

(Matt. xv. 39 ; Mark viii. 10.—Vol. I., p. 454.)

NOTHING remains of this place, which was probably not far from Mejdel, at the southern end of the Plain of Gennesareth. According to some writers, Dalmanutha may only have meant the district about Magdala or Magadan, just as Ephrata meant that pertaining to Bethlehem, though no town or village actually bore the name of Dalmanutha or Ephrata. As to "Magadan," or in some MSS. "Magaidan" or "Magdala," it is a mistake to place it on the eastern shore of the lake. Eusebius, it is true, in his *Onomasticon*, speaks of a land of "Magaidan," near "Gerasa" or "Kersa"; but this does no more than prove that there existed in his time another "Magadan" or "Migdal," distinct from that to which Jesus repaired after the second miracle of the loaves. (See V. Guérin, *Description de la Palestine : Galilée*, t. i.)

APPENDIX J.

KERSA AND GADARA.

(Matt. viii. 28; Mark v. 1; Luke viii. 26.—Vol. I., p. 388, etc.)

St. Jerome (*De locis Hebraicis*) has confused Gergesa or Kersa, with Gadara. These two towns, as we learn from Josephus (*Bell. Jud.*, v 3), were perfectly distinct, though their territories were adjacent. The town into the district of which Jesus went was certainly Gergesa, and not Gadara, which was situated at three hours' distance from the lake, in the hills forming the valley of the Hieromax. This too is the opinion of Origen, who supports it by quoting an ancient tradition. Eusebius and St. Jerome repeat it, adding that in their day a mountain overlooking the lake, not far from "Kersa," was shown as the scene of the miracle.

APPENDIX K.

THE DEMONIAC OF KERSA.

(Matt. viii. 28; Mark v. 1; Luke viii. 26.—Vol. I., p. 388, etc.)

The discrepancies between the narrative of St. Matthew and those of St. Mark and St. Luke have been the subject of comment from the earliest ages. St. Matthew speaks of two possessed with devils; St. Mark and St. Luke of one only, doubtless the most dreaded and most notorious, as has been observed by St. Augustine, Theophylact and Euthymius. This is the first difference. Then St. Matthew only relates how the devils entered into the herd of swine, and cast them into the sea, where they perished, while St. Mark and St. Luke dwell upon the marvellous cure of the demoniac whose name was Legion. This is the second difference. Neither need, however, be regarded as impairing the veracity of the narrative. They only prove the very legitimate freedom exercised by the sacred writers in the way of viewing and selecting the facts.

APPENDIX L.

THE AUTHENTICITY OF TABOR AS THE SCENE OF THE TRANSFIGURATION.

(Matt. xvii. 1 ; Mark ix. 2 ; Luke ix. 28.—Vol. I., p. 472, etc.)

THE tradition which names Mount Tabor as the true scene of the Transfiguration dates from the fourth century. At that time it was recorded by St. Cyril and by Eusebius of Caesarea. St. Jerome at the end of the same century confirmed it. Thus at that time there was no difficulty about its authenticity. St. Jerome would certainly have dispelled any such doubts if they had existed, or, if he had shared them, he would not have expressed his adherence in such unequivocal terms.

In his 46th epistle, addressed to Marcella, he speaks of his plan for a journey to the "Holy Mountain," and he says : "Pergimus ad Itabyrium et Tabernacula Salvatoris." In his epitaph on St. Paula (*Ep.* lxxxvi.) he says of her : "Scandebat montem Thabor in quo transfiguratus est Dominus." The tabernacles of which he speaks are the three churches built by command of St. Helena on Mount Tabor, about A.D. 327, according to Nicephorus Callistus (*Hist. eccles.*, lib. viii., cap. xxx.).

Antoninus the Martyr, in the sixth century, speaks of them (*Itiner.*, vi.), thus bearing witness to the old tradition.

In the seventh century Adamanus also mentions a large monastery there. (Adam., *ex Arculpho. De locis sanctis.*)

In the eighth century St. Willibald mentions this monastery and a church dedicated to Jesus, Moses, and Elias.

Further evidence in support of the tradition is found throughout the period of the Crusades, and neither revolutions, nor wars, nor time, despite their accumulated ruins, have availed to destroy the glory which crowns the heights of Tabor.

The objections raised against this traditional belief that Tabor was the scene of the Transfiguration are as follows:

I. No document mentions the journey which Jesus must have taken from the neighbourhood of Caesarea Philippi into the heart of Galilee; which, it is contended, would certainly have been the case if he had made such a journey.

But this argument is in no way decisive. It assumes that the synoptical Gospels relate every journey and movement of Jesus. Now, an attentive study shows that they do not. Many, I might even say most, of the scenes they narrate have no exact indication of time or place. In six days Jesus and his disciples could easily have travelled unrecognised from the northern parts of Philip's tetrarchy to Mount Tabor, across Galilee, through the districts west of the Jordan.

II. Another objection rests on the state of Mount Tabor, of which the summit was not desolate, since a fortress and a village stood there. This difficulty has been put forward by Robinson, the American traveller, in his *Biblical Researches*; but he fails to prove that there actually were inhabitants on the summit of Tabor in the time of Jesus. By Josephus' account, it was not till his day, during the last wars of the Jews against the Romans, that Itabyrion was fortified. (*Bell. Jud.*, ii. 20, 6; iv. 1, 8.)

The theory which regards one of the peaks of Hermon as glorified through Jesus having selected it for his Transfiguration, has nothing to support it but the arbitrary choice of a few modern writers. There is no sign of it before the end of the eighteenth century.

In such matters, all innovations, unsupported by ancient testimony, are to be regarded as suspicious.

APPENDIX M.

THE TWO TEXTS OF THE LORD'S PRAYER.

(Matt. vi. 9–13; Luke xi. 2–4.—Vol. I., p. 334.)

A COMPARISON of the two versions of the prayer of Jesus (Matt. vi. 9–13, and Luke xi. 2–4) reveals their essential identity. The text of the first Gospel is no more than a development or exposition of that of the third.

St. Luke says: "Father;" St. Matthew adds an attribute: "Which art in heaven." St. Luke says: "Hallowed be thy name; thy Kingdom come." St. Matthew explains the manner of this sanctification and of the advent of this Kingdom: "Thy will be done in earth as it is in heaven." St. Luke, according to some MSS., simply says: "Lead us not into temptation;" St. Matthew adds the corollary: "But deliver us from the evil one," from him whose spirit leads us into evil. Finally, according to more than one Codex, St. Matthew alone adds the doxology: "Amen."

It would seem quite futile to enquire into the origin of these variations in these texts, after proving their absolute identity of purport.

APPENDIX N.

THE DEPARTURE FROM GALILEE.

(Matt. xix. 1; Mark x. 1; Luke ix. 51; John vii. 1.—Vol. II., p. 1, etc.)

This has been carefully noted by all four Evangelists. Of the identity of the fact narrated in the three first Gospels there can be no question. It is enough to convince us, to observe that all three make it follow upon the same incidents and the same discourses. Can it be denied that the departure spoken of by John is the same as that recorded by the other three Evangelists? I do not think so. To prove a difference, we are compelled to admit that after his journey to keep the Feast of Tabernacles, as St. John tells us, Jesus returned into Galilee. Now, no such return is mentioned. The fourth Evangelist has taken such care to note the various movements of Jesus, that if he had indeed returned to Galilee, John would have said so. Thus all the four authorities, by our hypothesis, agree in informing us precisely of the departure of Jesus; a very important date in his career, since it marks the beginning of a new period in his teaching.

APPENDIX O.

THE WOMAN TAKEN IN ADULTERY.

(John vii. 53–viii. 11.—Vol. II., pp. 33-35.)

THE story of the woman taken in adultery (John vii. 53–viii. 11) has been eagerly debated among critics.

The first cause of these discussions is found in a fact which is unique in the textual history of the New Testament, namely, the omission of the narrative (vii. 53 to viii. 11) from several of the most authentic Greek MSS. Thus the Sinaitic, the Alexandrian, the Royal, the Ephraim MSS., and others of the fourth to the ninth century, do not contain it. The Peshito of the second century and two of the best MSS. of the Itala omit it. The Vercellensis of the fourth, and the Brixiensis of the sixth centuries, with L and Δ, leave the passage a blank. Others, and more particularly the Sangermanensis of the seventh and the Vaticanus of the tenth, mark it as doubtful. Moreover, in those MSS. which include it, its place is not always the same; one adds it after verse 36 of chap. vii. of St. John; others give it at the end of the Gospel; some include it in St. Luke's Gospel, interpolating it at the end of chap. xxi.

Besides this singular circumstance, we must mention the silence of many of the Fathers respecting it. It seems to have been quite unknown to Tertullian, St. Cyprian, Origen, and St. Chrysostom.

It is nevertheless certain that, so far back as the second century, Tatian's *Harmony of the Gospels*, and at the beginning of the third the Concordance of Ammonius, prove that this passage was then a part of the New Testament. The *Apostolical Constitutions* again (xxiv. 1), also dating from the third century, bear witness to its inclusion in the New Testament. The more important MSS. of the Itala, of the fourth to the eleventh, the Vulgate, the Syriac Version of Jerusalem, in the fifth, the Codex Bezae, the Boorel MS. of the ninth, the Harleian

and others, and above three hundred MSS., according to Tischendorf, give the narrative as we have it; and the Fathers of the fourth century, St. Jerome, St. Ambrose, and St. Augustinė, distinctly uphold its authenticity, which has never since been disputed by the Church.

If the passage is acknowledged as genuine, why was it ever omitted? And if it is not, how and by whom was it interpolated?

The omission can be explained and justified. The interpolation could be neither explained nor justified. Without appealing to the authority and tradition of the Church, which preserves as a sacred charge the Book in which the words and acts of Jesus are recorded, a mere consideration of the fact under dispute is enough to prove the omission and exclude the idea of interpolation. The mercy shown by Jesus to the adulteress might, as St. Augustine acutely remarks, disturb men of little faith, or rather furnish the enemies of the true faith with a pretext for attack. The fear, no doubt, was lest the Master's clemency should excuse immorality among women, and allow it to go unpunished (*De conjug. adult.*, lib. ii., vii.). So this act of forgiveness was eliminated from the MSS., as though he who said "Go, and sin no more" could encourge sin.

Two diametrically opposite causes led to the strange vicissitudes of this passage: on the one hand, Montanism, with its extravagant moral austerity; and on the other, the licence which prevailed at the time of Constantine, when immense numbers of the heathen flocked into the Church, and brought with them their immoral practices. (See Salvianus, *De gubernat. Dei*, ii. 8, and vi.) The story of the woman taken in adultery shocked the false propriety of the Montanists, and afforded a welcome excuse for those inclined to indulgence. We thus see why, even in the second and third centuries, when Montanist influence was paramount, certain Churches thought it advisable to suppress the narrative from public reading. It was marked for omission in the liturgical copies, or actually cut out. Greek manuscripts are still in existence which bear witness to the practice. The suppression having once been effected, it became the rule in Greek, Latin, and Syriac copies from the fourth to the eighth century.

But whereas the omission may be thus accounted for and excused by plausible reasons, the interpolation cannot be defended or proved. Who could have invented so daring a narrative? Who could have imagined such an incident, in which wisdom vies with holiness,

and mercy with justice, in which we see the whole soul of Jesus in all its fulness? How could it ever have found acceptance without protest at a time when the reading of the Gospels was the Christians' meat and drink? Can a single outcry against it be adduced? And yet there was no narrative more likely to raise one.

The Fathers, finding it in their copies, would not suffer it to be read to the people; and are we to suppose that they would with one accord combine to introduce it fraudulently into the New Testament that it might be read and discussed?

Such preposterous theories settle the question. If the narrative was thus dealt with, it must have been because it occurred in ancient copies; and if it occurred in ancient copies, it was because it was of apostolical origin.

The belief of the Catholic Church on this point is plainly declared; and, as we see, it has in its favour decisive reasons, based on impartial criticism.

Some commentators, while admitting the apostolic authority for the narrative, have doubted whether it was written by St. John. Protestant critics, especially, have put forth all their efforts to prove that it does not bear the stamp of John's hand either in style or in moral purport. Certain expressions are quoted which St. John uses nowhere else; among others, the word λαὸς, for which ὄχλος is always used in the fourth Gospel, and a mention of scribes, γραμματεῖς, as being present, which occurs nowhere else in this Gospel. On the other hand, various expressions occur which are quite characteristic of John's writing, as Ebrard has remarked (*Wissenschaftliche Kritik*, ad h. l.). The placing of the verb εἶπε, "he said" (v. 11), before πάλιν οὖν, "spake *again*" (v. 12), is quite in John's manner; as also ἐπορεύθη, "he went" (v. 1) . . . πάλιν δέ, "came *again*" (v. 2), and κατέγραφε, "wrote" (v. 6) . . . καὶ πάλιν, "*again* wrote" (v. 8). And both σὺ οὖν τί λεγεις; "what sayest thou?" in verse 5, and τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, "this they said tempting him," in verse 6 (compare chapter xii. 6), are characteristic expressions.

Nothing, then, can be legitimately deduced from these contradictory indications.

Those who dwell on the moral tendency of the incident, asserting that such narratives are foreign to the fourth Gospel, forget that the fact has a historical character also, which tends to elucidate the position of Jesus in a time of excitement, when his teaching was

giving rise to vehement hostility. Now, it is characteristic of John that he distinctly emphasises, even in the midst of the Master's discourses, the incidents which interrupted them, gave rise to them, or explained their purport. However, even among the Protestants, a certain number do not hesitate to pronounce distinctly in favour of the Catholic tradition. Cf. Michaëlis, Lange, Ebrard, Wieseler, Schultz, and Berger de Xivrey.

APPENDIX P.

THE EXEGESIS OF τὴν ἀρχὴν.

(John viii. 25.—Vol. II., p. 45.)

SCHOLARS have taken two different views of the interpretation of this passage, according to the way in which they have rendered the words τὴν ἀρχὴν. The Latin Fathers generally, with St. Ambrose and St. Augustine at their head, have taken them in the transcendental sense, and the reply of Jesus, in spite of being variant, comes to this: "I am from the beginning, I who now speak to you, or, as I now declare unto you." It is an affirmation of his divinity.

The Greeks, and more especially St. Chrysostom, understand τὴν ἀρχὴν in the relative sense, as an adverb of frequent occurrence in Greek, the preposition κατὰ being understood; and the reply of Jesus may then be read thus: "I am actually, or before all things, what I declare unto you."

This difference of interpretation, in point of fact, matters little. The affirmation of the divinity and the Messiahship of Jesus is as full in one as in the other, in spite of the fact, that while it is expressed in the first case, it is implied only in the second.

By reminding his hearers of all he had already solemnly proclaimed of himself from the first day when he had revealed himself to them, he again put himself forward as the Light of the world, the Rock whence the waters of life flow, the Bread sent down from Heaven to give life to the world; all functions of a divine order which could leave no doubt as to his nature. From the grammatical point of view, however, it is but just to say that the second interpretation is the more satisfactory. The smallest details of the sentence are thus naturally rendered, as J. Godet has well observed (*Comment. sur l'Évangile selon S. Jean*, ad h. l.): "Τὴν ἀρχὴν = actually, ὅ τι = that which, καὶ = also, λαλῶ ὑμῖν = I declare unto you."

APPENDIX Q.

THE BLIND MEN OF JERICHO.

(Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43.
Vol. II., pp. 159, 164.)

THE fact of the healing of blind men by Jesus, on the occasion of his last visit to Jericho, is attested by the three first Gospels. In comparing their narratives we are at once struck no less by their divergence than by their similarity.

The three narratives are alike (Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43) as to the fact reported, and the parity and identity of certain details. The blind men sit by the wayside; they hear a crowd passing by, and are told that Jesus of Nazareth is there; they utter the same cry; Jesus stops, and calls them to him; he asks the same question; they give the same answer; and they are healed.

The differences are not less conspicuous, and clearly distinguish the three narratives. According to Matthew and Mark, the healing takes place as Jesus leaves Jericho; according to Luke, as he enters the town. Matthew speaks of two blind men as healed; Mark and Luke mention only one.

The similarity between them has led not merely the partisans of negative criticism, but orthodox commentators likewise, to regard the three narratives as relating to the same event; consequently, they have been under the necessity of reconciling the discrepancies. Hostile critics, denying the inspiration of the Evangelical documents, could find in the dissimilarity of the three accounts nothing but an irrefragable proof of uncertainty of memory as to this incident in the life of Jesus; and took a malicious pleasure in pointing out the pains which orthodox critics gave themselves to evade the dilemma. And it must be owned that one single admission on the part of these critics led them into inextricable difficulties, making all conciliation impossible.

They succeeded in accounting quite rationally for the divergence between Matthew and Mark as to the number of the blind men. Mark, as they hold, gives the name of the only one who was known, Bartimaeus, and ignores the other; and Matthew, while speaking of both, has mentioned neither particularly.

But no interpretation serves to reconcile the narrative of Luke, who says that the blind man was healed before Jesus entered Jericho, with those of Matthew and Mark, who say that Bartimaeus, or the two blind men, were healed as Jesus was departing.

The hypothesis of there being two towns, an old town and a new town, and that the miracle was wrought on the passage from one to the other, outsteps the limits allowed to criticism. To assume an immense length for the procession which accompanied Jesus, and admit that the blind man, who had begun to cry out as the first persons entered Jericho, was healed only as the procession was leaving the city, is to distort the texts.

In our opinion the discrepancy is irremediable, while the resemblances can be accounted for; and, for this reason, we believe that two distinct incidents are here related; the first by Luke, the second by Mark and Matthew. (Cf. St. Augustine, *De consensu Evang.*, lib. ii. lxv.; *Quaest. evang.*, lib. ii. q. 48; Bede, *Ad.*, lib. i.; Toynard, *Harm. évang.*) The healing spoken of by Luke took place as Jesus entered Jericho, and that of the other two blind men as he departed.

The similarity of the passages in Luke and Matthew can be no serious reason for denying that they refer to separate events. Far from being improbable, this seems to us, on the contrary, most natural. It can only surprise those who are ignorant of Oriental customs, and who have never seen blind men at the entrances and exits of the towns.

The one who was first healed, as Jesus arrived, and whose name Luke does not give, no doubt encouraged other sufferers by his example, and finding that the cry, "Jesus, thou Son of David," was pleasing to the Prophet, they raised it again as the procession was departing. Jesus dealt with these as with the first; their confidence being equally great, the mercy vouchsafed was the same.

APPENDIX R.

THE TWO ANOINTINGS.

A.—Luke vii. 36-50 (Vol. I., p. 355, etc.).
B.—Matt. xxvi. 6-13; Mark xiv. 3-9; John xii. 1-11 (Vol. II., p. 165).

We agree with St. Augustine (*De consensu Evang.*, lib. ii.) in distinguishing the anointing by the woman who was a sinner, as related by St. Luke, from that effected a year later by the same woman at Bethany, as related by St. Matthew, chap. xxvi.; St. Mark, chap. xiv.; and St. John, chap. xii. The fundamental peculiarities of the two incidents compel us to this conclusion, notwithstanding the identity of several points of detail.

The first took place in Galilee, long before the other, which occurred at Bethany, near Jerusalem, six days before the last Passover kept by Jesus. The first, in which the woman is described as a sinner, was a scene of repentance and forgiveness; the second was a scene full of mystery, in which the same woman, now a friend of Jesus's, aims only at showing her reverence and affection. The words spoken by Jesus on the first occasion are too significant and too distinct from those uttered on the second to warrant us in supposing them to apply to the same occasion.

Ammonius Saccas, in his *Harmony*, was the first ecclesiastical writer to merge into one narrative the accounts of these anointings, as given by the four Evangelists.

He was followed by Eusebius and many other writers. In the eighteenth century he found supporters in Huet, Vossius, and Grotius. This position, notwithstanding the argument adduced by Grotius *Sup. Matth.* xxvii., vol. ii.), seems to us untenable.

APPENDIX S.

PSALM CX.

(Matt. xxii. 44; Mark xii. 36; Luke xx. 42.—Vol. II., p. 201.)

THE prophetic character of this psalm, as pointing to the Messiah, has been vehemently disputed, as might be expected, both by the ancient Talmudic writers and by modern rationalistic exegesis. Instead of reading in this inspired national hymn a bold and magnificent description of the Messiah—the Lord of David, seated at the right hand of God, on the very throne of Jehovah, and sharing in his might, coming out of Zion with the sceptre in his hand, conquering the world, judging the nations, gathering together, to this end, an army of priests clad in sacerdotal vestments, himself High Priest and King, like Melchizedek of old—the Talmudists and critics have striven, but in vain, to apply it to some human personage, but without being able to identify him, from Melchizedek himself to Hezekiah and Jonathan, the brother of Judas Maccabaeus.

None of these details are applicable to a merely human personage. No allowance for poetic licence can justify such an application. To one hero alone can they apply; to him who solemnly recognised himself as depicted in David's prophetic vision, and who, in the Temple itself, face to face with his assembled adversaries, assumed to himself the glory of the Messiah.

His divine doctrine is here strongly concentrated. Did he not constantly affirm that all power had been given unto him, that he was to judge the world, the twelve tribes of Israel; that all things had been given into his hands; that, though humiliated and conquered at first, drinking the waters of the brook, he would afterwards enter into glory and lift up his head on high?

APPENDIX T.

THE IDENTITY OF MARY MAGDALENE, MARY OF BETHANY, THE SISTER OF MARTHA, AND THE WOMAN WHICH WAS A SINNER SPOKEN OF BY ST. LUKE.

(Luke vii. 37, etc.—See Appendix R.)

THIS question gave rise to ardent controversy, in France especially, at two different periods; at the beginning of the sixteenth century and the end of the seventeenth.

In 1516 Jacques Lefèvre of Étaples published his book, *Maria Magdalena*, with the purpose of proving: I. That Mary sister of Martha, Mary Magdalene, and the nameless sinner of Luke's Gospel were three distinct persons; II. That the Church Liturgy erred in confounding them.

In support of this theory he appealed to the authority of Origen and St. Chrysostom, interpreted St. Ambrose and St. Jerome to suit his views, and asserted that St. Gregory the Great, Bede, and St. Bernard, had misread the Gospel. The sacred texts appeared to him to prove that the three were distinct; it seemed to him improbable, in fact impossible, to refer to one and the same person characteristics so dissimilar as those attributed to Mary Magdalene, the nameless sinner, and Mary of Bethany.

Jacques Lefèvre's book made a great stir, and roused vehement antagonism. Two years after its publication, the famous John Fisher, Bishop of Rochester, the restorer of science, theology, and philosophy in the English universities, refuted him triumphantly in his work *De unica Magdalena*. The Spanish Dominican, Balthazar Socco, maintained the same opinion in a book published in Germany under the title *De triplice Magdalena*.

In 1521 the faculty of theology of Paris decreed in full assembly that the views of St. Gregory as to the identity of Mary Magdalene,

the sister of Martha, and the sinner of St. Luke's narrative, ought to be accepted and recognised as agreeable to the Gospel, to the holy Fathers, and to the Liturgy ; and that works written in contradiction to it ought not to be tolerated. This decree was universally recognised, and the controversy raised by Jacques Lefèvre died out.

However, about 1636 the Sorbonne renewed the prohibition on the occasion of a dissertation by Estius, Chancellor of the University of Douai, the first Belgian prelate who supported the distinct personality of the three women. This theologian's authoritative position, the skill with which he stated his case, and the liberty secured to him by the Roman authorities, to whom he submitted it, gave him no small weight. Louvet, who undertook to defend Jacques Lefèvre, was approved by the syndic of the Paris faculty ; and from that time, though that faculty, as a body, has never rescinded its expressed decision, it has tolerated dissertations against their identity, and even disputations to disprove it.

The strife was renewed towards the end of the seventeenth century, in consequence of the movement which led the foremost critics of the day, Bollandus, Mabillon, Ruinart, and others, to attempt a revision of the critical study of the remains of antiquity. Ecclesiastical history and ancient rites and usages were more carefully investigated, and the MSS. and Paris editions were compared and corrected. Some prelates followed in the stream, and did not hesitate to submit the liturgical books to a severe scrutiny.

Hardouin de Péréfixe, archbishop of Paris, was anxious to leave to his diocese a breviary which should be irreproachable in the eyes of sound criticism. And on this occasion the controversy again broke out as to the identity or distinction of the "Three Maries," as they were called. In 1680, when Monsieur de Harlay was archbishop of Paris, the revised breviary was produced. In the order for the office of St. Mary Magdalene, the passages in which she is mentioned by name were alone included ; that is to say, those in which she is spoken of as possessed of devils, as offering gifts to the Saviour, as present on Calvary, and as visiting the tomb ; thus assuming her individuality apart from Mary of Bethany and Mary the sinner.

The new breviary was attacked, especially with regard to this office of Mary Magdalene, in an essay entitled *Remarques sur le nouveau Bréviaire de Paris*, as introducing into the services of the Church an opinion censured by the Sorbonne. It was defended by Claude Chastelain, a canon and president of the committee of

evisiron, in his work, *Réponse aux Remarques*. The learned canon made great efforts to win over to his opinion the new critics of the school of Bollandus, with Papebroc at their head, as well as the French Benedictines, Mabillon and others; and in this he succeeded.

Then a second office was published. The severance of the three Maries was further emphasised. The new breviary contained a special service, fixed for the 19th of January, in honour of St. Mary of Bethany, Martha's sister. Chastelain was responsible for this office, and the new festival was solemnised at Paris, for the first time, in 1698.

Father Sellier, in his learned commentary on the martyrology of Usuard, attacked the new institution with such strong arguments that the Paris liturgists were obliged to suppress it. It was merged in that of St. Martha and St. Lazarus, but Mary Magdalene and Mary of Bethany remained distinct. The movement had been started. The new offices were copied and widely distributed; the separate individuality of these Maries gained acceptance; and Dom Calmet's dissertation, with Monsieur de Noailles' breviary, helped to confirm public opinion.

Can the question which was so vehemently discussed be finally settled? We believe it can, and in favour of the identity of the three persons.

The conscientious labours of M. Faillon (*Monuments inédits sur les apôtres de Provence*, &c.), which we will endeavour to epitomize, seem to decide the matter.

In studying the four Gospel narratives we note:

I. A nameless woman "which was a sinner" (Luke vii. 37), who comes into the banqueting-hall in the house of a Pharisee named Simon, throws herself at the feet of Jesus, washes them with her tears, covers them with kisses, wipes them with her hair, and anoints them with perfume.

II. A woman named Mary Magdalene, out of whom seven devils have been cast and who, following Jesus, places all her goods at his service.

This same Mary Magdalene is found on Calvary with the holy women (Matthew xxvii. 56; Mark xv. 40; Luke xxiv. 10; John xix. 25), and at the entombment (Matthew xxvii. 61). She brings ointment to the sepulchre (Matthew xxviii. 1; Mark xvi. 1, 2; John

xx. 1, 11). She is the first to see Jesus, without recognising him in the first instance; Jesus speaks to her, and her eyes are opened (John xx. 14, 17). She announces the resurrection of the Master to the disciples (John xx. 18).

III. A woman named Mary, sister of Martha, who receives Jesus hospitably (Luke x. 39), and who has a brother named Lazarus, of the town of Bethany (John xi. 1-45), who also anoints the head and feet of Jesus with spikenard, in the house of Simon the leper, at Bethany.

The problem as concerning the identity of these three women may be stated as follows:

1st. Is the "sinner" mentioned by St. Luke identical with Mary the sister of Martha?

2nd. Is Mary the sister of Martha, being the "sinner" of St. Luke's Gospel, identical with Mary Magdalene?

If these questions should be both answered in the affirmative, would the identity of the three stand proved?

We will consult the Gospels.

St. John, chapter xi. 2, wishing to distinguish Mary of Bethany by a special trait, adds: "It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair." St. John must have known the fact as related by St. Luke, of the woman "which was a sinner," who had done this very thing. Hence, when he mentions it as distinctive of the sister of Martha, it must be because she was the woman who had paid Jesus this tribute of reverence and love, but whom St. Luke had left unnamed.

The partisans of the theory that the women were distinct, assume that St. John, in this verse, is alluding by anticipation to the anointing accomplished a few weeks later; but this interpretation deprives the trait as mentioned by John of all its value, and it ceases to be distinctive of Mary, since another woman, the sinner, had done the same thing.

On reading with due attention chapter xx. of the Gospel of St. John, in which Mary Magdalene is the chief figure, we find that the Evangelist calls her sometimes Mary and sometimes Mary Magdalene, which seems to imply that Mary Magdalene was only another name for the woman called Mary, the sister of Martha.

Finally, by comparing all the details in the Gospels which refer to Mary of Bethany, and Mary Magdalene, and the sinner, we discern that they harmonise satisfactorily in a single type of character.

From these scattered facts we may reconstruct a woman whose nature, under various circumstances, is consistent with itself. She is fervid, sincere, eager, demonstrative, full of zeal, faith, and tenderness; in fact, an ideal convert.

If we turn to the tradition of the Doctors of the Church: 1st, as to the identity of the sinner and Mary of Bethany; 2nd, as to the identity of Mary Magdalene and Mary the sister of Martha, we find it characterised by every mark which guarantees genuineness in such cases; it is ancient, universal, and perpetuated among the Greeks and Latins alike.

So early as the second century we find St. Clement of Alexandria (*Pedagog.*, lib. ii., viii.) and Ammonius Saccas (*Harmonia*).

In the third century Tertullian (*De pudicitia*, ii.).

In the fourth, Eusebius of Caesarea (*Canon evang.*, translated by St. Jerome); St. Ephrem (vol. iii., pp. 390, 409, etc., of Migne's edition); St. Basil (*De vera virginitate*, No. 52); Apollinarius, Bishop of Laodicea; Theodorus of Mopsuestia (*Comment. in Evang.*; cf. Dom Cellier, *Hist.*, t. x., 495); St. Ambrose (*In Lucam*, vol i., *De poenit.*, lib. ii., vii.).

In the fifth century, St. Jerome (vol. iii., p. 1253, *Praefat. in Osee*); St. Augustine (*De consensu Evang.*).

Throughout all succeeding centuries the opinion pronounced by the great doctor is ratified, first by St. Gregory in the sixth, followed by all the Fathers and Doctors of the Latin Church; in the seventh, by Isidore of Seville and the Venerable Bede; in the eighth, by the anonymous author of *The Holy Places of Palestine*; in the ninth, by Raban Maur; in the tenth, by Odo of Cluny; in the eleventh, by St. Peter Damien and St. Anselm of Canterbury; in the twelfth, by Hugues de Saint-Victor and St. Bernard; in the thirteenth, fourteenth, and fifteenth, by St. Bonaventura and St. Thomas, Hugues de Saint-Cher and St. Anthony of Padua, Denys the Carthusian, St. Vincent Ferrier, and Gerson.

The liturgy of Rome, which we have a right to regard as the expression of the doctrine, has preserved in its hymns and offices the firm belief of the Fathers and the general tradition of the identity of Mary Magdalene, the sinner, and Mary the sister of Martha. The advocates of their severance, as Dom Calmet, in his dissertation on the three Maries, and Baillet in his Lives of the Saints, are compelled to admit this.

It is amazing that in the seventeenth century eminent writers should have been misled on a point so solidly rooted in the opinions of the Doctors and of the Holy See, and in the belief of the faithful. This aberration can only be explained by the excitement of a new development of criticism, eager in its first efforts, and not sufficiently on its guard against the dangers of youthful zeal. But time moderates everything, and impartial study has restored the truth by bringing learning and conscience to bear on the evangelical character of Mary Magdalene as depicted in the Gospels, and in the various works which in succeeding ages have commented on them.

APPENDIX U.

THE SITUATION OF EMMAUS.

(Vol. II., p. 371.)

THE site occupied by the village of Emmaus is to this day the subject of eager controversy.

A tradition, as old as the Crusades, places it at Kubeibah. A recent theory finds it at Amwas.

Kubeibah is situated in the hills of Judaea, to the north of Jerusalem, at a distance of 60 stadia, or 6¾ miles, on one of the roads from the capital to Caesarea.

Amwas lies to the north-west, at 160 stadia or 16¼ miles on the chariot-road from Jerusalem to Caesarea and Ascalon, near to the ancient town of Nicopolis, at the foot of the mountains of Judaea.

The opinion which accepts Kubeibah as the site relies mainly on the distance of 60 stadia (or furlongs) mentioned by Luke. That which inclines to Amwas has on its side the plainest testimony of the ancient writers.

Eusebius, metropolitan of Emmaus-Nicopolis, says distinctly in his *Onomasticon*: "Emmaus, the home of Cleophas, mentioned in St. Luke, is now Nicopolis, a noble city of Palestine."

The ancient Nicopolis was built during the first half of the third century, under Heliogabalus, on the site of Emmaus.

St. Jerome, repeating from Eusebius, writes: "Emmaus, the home of Cleophas, mentioned in St. Luke, is now Nicopolis, a noble city of Palestine." In his commentary on Daniel he gives a valuable topographical identification of Emmaus: "Near Nicopolis, formerly called Emmaus, . . . where the hills of Judaea begin to rise." This detail, which precisely agrees with Amwas, is quite inapplicable

to Kubeibah. A more decisive piece of evidence is found in his note on the itinerary of St. Paula's pilgrimage: "Proceeding by the same road, Jaffa, Ramleh, Lydda, she came to Nicopolis, formerly called Emmaus, where the Lord was known in the breaking of bread, and made a church of the house of Cleophas. Departing from thence, she went up to upper and to lower Beth-horon, leaving Ajalon and Gibeon on the right." (*Ep.* cviii.)

It is perfectly clear from this itinerary that Emmaus was situated between Lydda and Ramleh to the north-west, and Beth-horon, Ajalon, and the hills of Judaea to the north-north-east, which exactly corresponds with Amwas.

Sozomenus in the fifth century, a native of Gaza, and brought up there, says in his *Ecclesiastical History*: "There is a town in Palestine now called Nicopolis. It is spoken of in the holy book of the Gospels as a village, for so it was then, by the name of Emmaus. But the Romans, being masters of Jerusalem and conquerors of the Jews, renamed this place Nicopolis, in memory of the great triumph they had won. Outside this town, near the place where three ways meet, and where Christ, after his resurrection, walking with Cleophas, made as though he would have gone further, there is a spring of very wholesome water. It is said that the Saviour, finding himself there with the disciples, turned aside from the road one day to wash his feet in this spring, and that its waters thenceforth acquired the gift of healing the sick."

To these Christian writers it may be useful to add this striking passage from the Talmud (*Schewiith*, fol. 38, iv.): "*A Bethoron ad Emmounta est montanum; ab Emmounte ad Lyddam, planities; e Lydda ad mare convallis.*" This description precisely agrees with Amwas, that is, Nicopolis.

Every author, without exception, from St. Willibald in the eighth century to William of Tyre (lib. vii., xxiv.), identifies the Emmaus of the Gospel with Nicopolis, but repeats, out of respect for the text of the Vulgate, the distance of 60 stadia. In this there is a contradiction. The distance from Jerusalem to Nicopolis is from 16¼ to 17¼ miles, in round numbers 160 stadia. Is the original version of the Vulgate in error?

Certain copies, prominent among which is the Codex Sinaiticus, give the figure as 160, which approximates to the correct distance. Ought we then to prefer this to the Vulgate reading?

Our faith and devotion to the Scriptures cannot be fettered by the inaccuracy of a figure, and, in view of the overwhelming evidence of early writers in favour of Amwas, we cannot hesitate. (Cf. V. Guérin, *Descrip. de la Palestine: Judée*, t. i.; and a learned pamphlet by M. J. B. Guillemot: *Emmaüs-Nicopolis*; Lightfoot, *Horae Hebr. et Talmud*; Robinson, *Biblical Researches*, vol. iii., pp. 146-150.)

A CHRONOLOGICAL TABLE

OF THE

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